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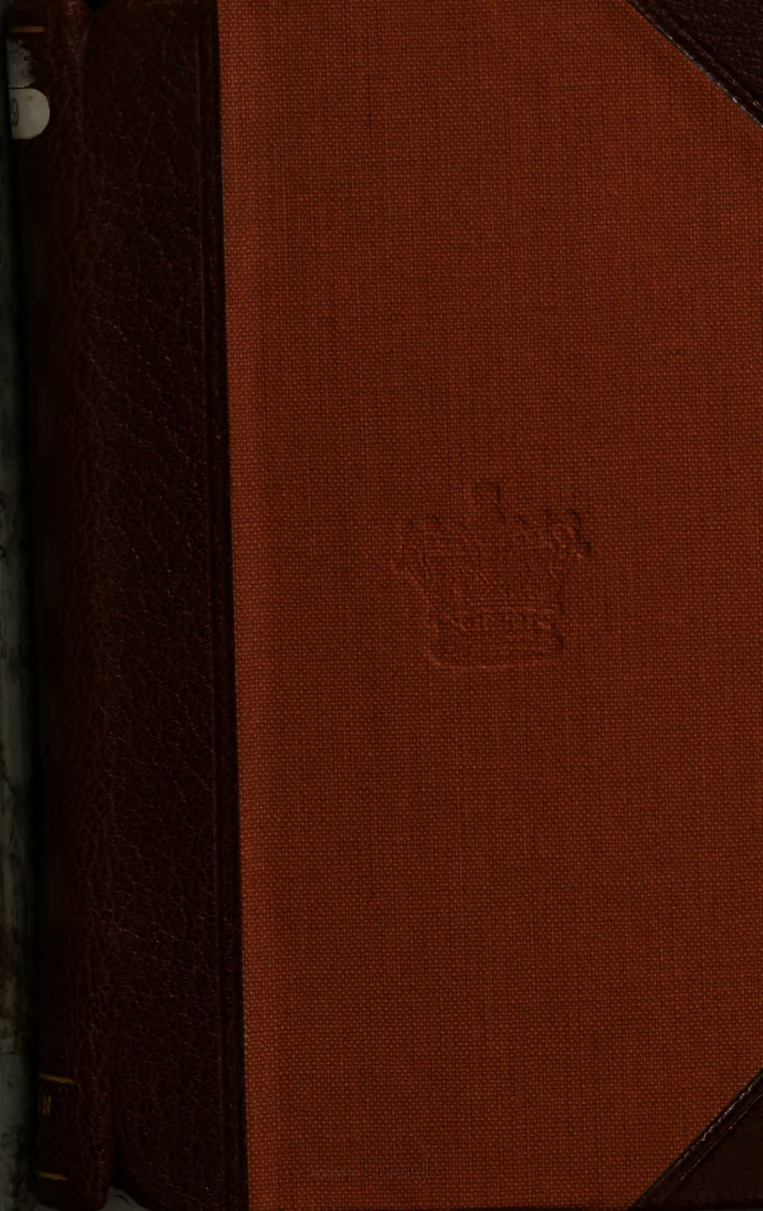

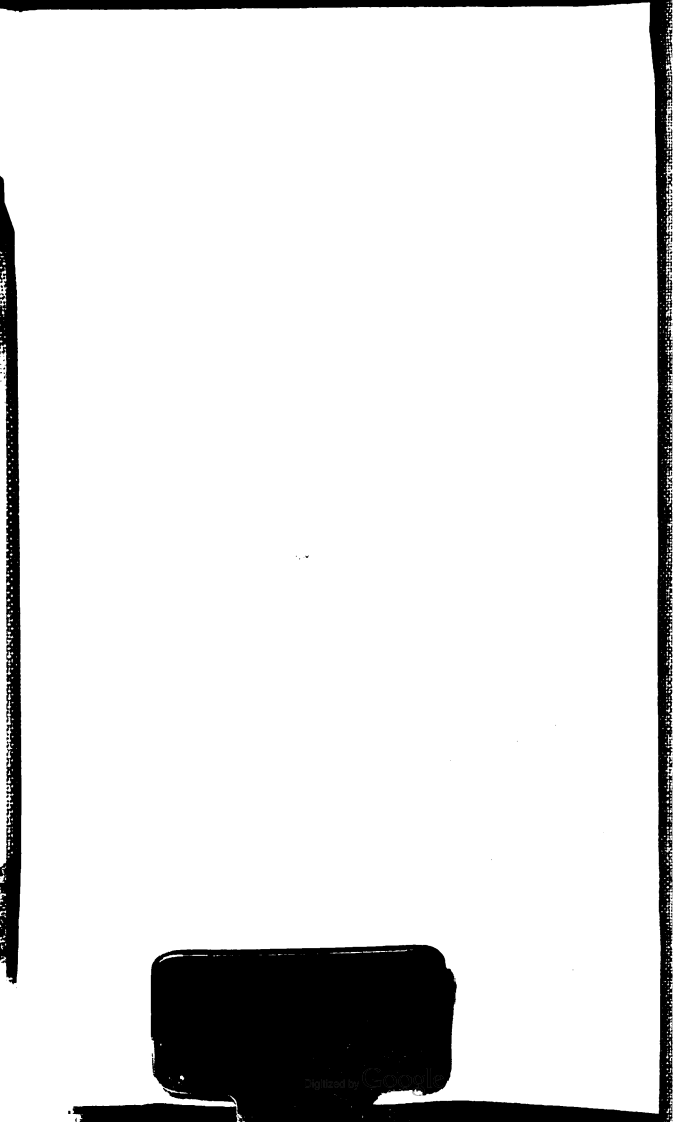
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A DEVOUT PARAPHRASE

On the SEVEN

PENITENTIAL PSALMS:

OR, A

PRACTICAL GUIDE

TO

REPENTANCE.

Many are willing to fall with David, *who will not rise again with* David. *Whereas He is not propoſed to you as a Pattern for Sin, but as an Example, if you have fallen, to riſe again. Let the Innocent then take warning, by Him, not to fall; and Sinners, by following Him, learn to riſe.* St. AUGUSTIN in PSALM L.

By F. BLYTH, DISC. CAR.---S. P. T.

The THIRD EDITION.

With APPROBATION.

DUBLIN:

Printed for JOHN LAMB, Bookſeller in *Wine-Tavern-Street*, near *Chriſt-Church*, 1749.

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IF the Wicked shall do Penance from all his Sins which he hath wrought, and shall keep all my Precepts, and do Judgment and Justice; living he shall live, and shall not die. All his Iniquities, which he hath wrought, I will not remember. In his Justice, which he hath wrought, he shall live. Is the Death of a Sinner my Will, saith our Lord GOD, and not that he convert from his Ways and live? Ezech. *xviii.* 21, 22, 23.

Wash you then, *be clean, take away the Evil of your Thoughts from my Eyes: Cease to act perversely: Learn to do Good: Seek Judgment; succour the Oppress; judge for the Orphan; defend the Widow; and come and accuse me, saith the Lord: If your Sins shall be as Scarlet; they shall be made white as Snow: And, if they be red as Vermilion, they shall be white as Wool.* Isaiah *i.* 16, 17, 18.

So there shall be Joy in Heaven upon one Sinner, who doth Penance, more than upon Ninety-nine Just, who need not Penance. Luke *xv.* 7.

For "a Life of ardent Love is more pleasing "to GOD, after Sin, than lukewarm Innocence sleeping in Security." S. *Greg. In Mor.*

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THE

PREFACE

TO THE

CATHOLIC READER.

'IT has been the laudable Practice of the
'Church, in all Ages, to preſcribe, to re-
'penting Sinners, a ſpecial Application to Pray-
'er and ſpiritual Exerciſes as one Part of the
'temporal Satisfaction due, from them, to
'GOD, for their paſt Offences. And of all
'the Forms of Prayer propoſed by the Church
'to the Faithful, there is, perhaps, no Set of
'Devotions more frequently enjoin'd by Direc-
'tors to their Penitents, by way of ſacramen-
'tal Penance, than the SEVEN PENITEN-
'TIAL PSALMS; as indeed there is not Any
'more proper for that Holy Purpoſe: They con-
'taining all the Piety and Unction neceſſary to
'raiſe the Soul of a Sinner, once converted to
'GOD, to a ſincere perfect and laſting Repen-
'tance; if they be but rightly made uſe of.
'Whence comes it then ſtill, that, of the Many,
'who recite theſe ſacred *Pſalms*, by way of ſa-

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'cramental Satisfaction for their Sins, in obedience to their ſpiritual Directors, there are ſo very Few to be found, who do not again relapſe into their former ſinful Condition, and, in ſo doing, loſe the Fruits of a confirm'd Repentance, which their Ghoſtly-Fathers intended them, by enjoining this devout Exercise? The Source of it ſeems to be this, that, for want of underſtanding Many of the elevated and myſtical Expreſſions contain'd in Each of theſe ſacred *Canticles*, and for want either of natural Talent or ſpiritual Knowledge enough to make a proper Application of them to themſelves, very Few enter into the true Spirit with which they ought to be uſed. So that the Major Part of Penitents, contenting themſelves with a verbal Repitition of this Part of their ſpiritual Penance, make it rather an Act of Obedience only, than a fruitful Act of Obedience, Repentance, and Devotion. The Conſequence of which is, that, if, in Virtue of ſacramental Grace, they do depart, from the Tribunal of Confeſſion, acquitted of the Guilt of their Sins, they ſeldom depart ſufficiently purified from every Attachment to it.

'It cannot well be wonder'd therefore, that in Such, their Paſſions ſhould gather ſtrength, and their pious Reſolutions grow fainter, as the Mediocrity of their Fervor decreaſes; beſet, as they are, on every Side, by inveterate Habits, freſh Temptations, and the Revival of their former, but half-ſtifled Affections to Evil. What

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' less have they to apprehend, when they are un-
' provided with that vigorous Ardor of Love for
' GOD and Self-detestation, which a pure and
' perfect Contrition arising from a thorough Sense
' of his infinit Goodness and their own Unworthi-
' ness, alone, can give to repenting Sinners. For,
' tho' ATTRITION, *that* is, a sincere Sorrow,
' proceeding from some inferior Motive, such as
' the Fear of Hell, *&c.* and excluding all actual
' Will to Sin; tho', *I say*, this ATTRITION,
' when join'd with sacramental Grace, may be
' sufficient to justify a Sinner; yet it is by fer-
' vently and constantly aspiring to a *perfect Con-*
' *trition*, that he must hope to attain to a *Confir-*
' *mation in Grace*. To help repenting Sinners to
' *This* then, is the chief Intent of spiritual Di-
' rectors, in enjoining them the SEVEN PE-
' NITENTIAL PSALMS, in part, or in full,
' of their sacramental Penance. And *This* they
' cannot well miss of; if they seriously and sin-
' cerely repeat them in the same Spirit, with
' which the Holy Prophet penn'd them.

' I imagin'd therefore, that it could neither be
' an unprofitable nor an unacceptable Office, to
' Such as are sincerely desirous of converting
' themselves wholly to GOD; if I should labour
' to render this devout Exercise familiar to them
' in a short and pious Paraphrase, which might
' enable Them, who are obliged to repeat all or
' any of these *Psalms*, by way of sacramen-
' tal Penance, to reap the Fruits of Fervor, as
' well as the Merit of Obedience, from them;
' and teach Those, who recite them out of vo-

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luntary Humiliation, how to aſpire to a perfect Contrition.

'When I reſolved upon this Undertaking, I was not inſenſible either of the Difficulty of the Task, or of my own natural Inequality to it. But the ſovereign Confidence I have reaſon to place in the divine Aſſiſtance left me no room to doubt, but that the ſame unwearied Inſpirer of all Wiſdom and Goodneſs, who has ſo often perfected his Praiſe from the Mouth of Infants and Sucklings, could, and even would (ſeeing the Purity of my Intentions) teach Sinners, by the Mouth of a Sinner, the Way to a perfect Repentance. Wherefore, as no Sinner, perhaps, ever did, with leſs Deſert, receive greater Lights and Graces, from the Divine Mercy, in the Penitential Way, than my Self; The leaſt Acknowledgment, I thought, I could make, of the infinit Gratitude which I myſelf owe my GOD, for his Goodneſs to Me in particular, muſt be the endeavouring to forward Others in ſpiritual Compunction.

'For tho' I cannot charge myſelf with the ſpecific Guilt, which firſt gave Occaſion to theſe devout Acts of Contrition; yet conſidering the more weighty Duties of the *Prieſts* of the *New Law*, than Thoſe of the *Prophets* of the *Old*, and the greater Graces and Helps communicated to *Us* than to *Them*, I cannot help thinking, that all Tranſgreſſions and Omiſſions, contrary, to the greater Perfection, we ought to

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'tend-to, are more hainous and leſs pardonable 'in *Us*, than in *Them*. And therefore, when I 'look back on my own Life in particular, and, 'in this Light, view my former Vanities and 'paſt Neglects of Public Good, I cannot but 'think myſelf in more need, than ever *David* 'was, of promoting Contrition in myſelf, by 'forwarding it in Others.

'However This may ſeem foreign to the pre-'ſent Pupoſe, it really is not ſo. For, in the '*Firſt* Place, it is the general Concern of all 'Chriſtians, as well Laiety as Clergy, to entertain 'a juſtly mean Opinion of themſelves. However 'free Any of us all may have preſerved ourſelves 'from abſolute Mortal Sins, if we do but con-'ſider, on one hand, the infinit Purity of GOD 'in himſelf and the Immenſity of his Mercies to 'us; and, on the other hand, how oppoſit Every 'the leaſt Venial Sin is to that Sovereign Purity, 'and how ungrateful a Return it is, for the in-'effable Graces, Lights, Means, and Calls to Per-'fection, which we have from time to time 'received, from the Source of all Bounty; we 'ſhall find but too great room for the deepeſt 'Contrition in ourſelves, which we cannot better 'aſpire-to than by endeavouring to promote it in 'Others. In the *next* place, with regard to Us 'Prieſts, as every Omiſſion of the *Good*, we are 'impower'd by our Function to do, is an Injury 'done to the Public; I, for my own part can 'take no fairer Opportunity, than this Peniten-'tial Treatiſe affords me, of attoning for any 'paſt Deficiencies, by preſent and future Aſſidui-

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ties to ſerve them. In fact, it was this Motive, which chiefly ſet me upon the following Undertaking: Which, ſuch as it is, I here preſent my Readers with, heartily wiſhing, It may be profitable to All. To give them therefore ſome Idea of it, I ſhall juſt add a ſuccinct Account of the Method I have obſerved through the Whole.

'In this Edition, the Reader will find the PARAPHRASE immediately after the *Preface*, contrary to the Method obſerved in the Firſt Edition; in which *It* follow'd the *Titles* and *Arguments* of the Several *Pſalms* as *It* here precedes them. My Reaſon for this Alteration is, that the devout Penitent may not be detain'd too long from his penitential Exerciſes, by Matters which belongs more to the Erudition of the Mind, than to the Emolition of the Heart. And yet as the Heart cannot act but by Direction from the Underſtanding, and a Mind well inſtructed is the better able to mollify the Will and give a Right Bent to it; I did not think it would be adviſeable to omit them. And therefore I have thrown them together at the End of the Book, by way of Appendix to it; that the learned Curious may have Matter of Amuſement and the pious Illiterate may not want Matter of Inſtruction, in ſuch Leiſure Hours, when they are neither diſpoſed to pray, nor yet to paſs their Time without ſome devout Employ capable of fitting them for Prayer.

'For

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'For the *Text* of the *Psalms* I have rather 'follow'd the *Manual* than the *Douay Version*; 'as the Difference is not material, as *Both* are 'approved of, and as the *Former* is in most 'Hands. My chief Reason however for doing 'this is, that They, who shall have read this '*Paraphrase* attentively, may read the *Psalms* 'with more Fruit in their *Manuals*, when they 'have not *This* at hand.

'To the *Paraphrase* I have endeavour'd to 'give such a penitent Turn as every Repenting 'Sinner's Mind ought to have after Absolution: 'And to succeed in this the better, have pursued 'those very Sentiments which the simple Lec- 'ture of the *Text* raised in my own Soul; tho' 'not without consulting the Fathers and other 'orthodox able Divines, for their Assent; lest, 'trusting to my own feeble Lights, I might 'run into Error. And to the little Familiarity, 'I have acquired with Them, it is, that I owe 'all the Success; if I have at all imitated, as 'I have endeavour'd to do, that noble Transport, 'or Transition from one devout Sentiment to 'another, which is so very peculiar to the *Royal* '*Psalmist*. The Desire of copying after whom 'as much as the Nature of the Work would per- 'mit, with regard to this Particular, was the 'Reason of my enlarging upon some Passages 'much less than I might have done. And yet 'I have made the Whole something longer than 'was absolutely needful, for the Sake of making 'every Verse a kind of separate Prayer, or Act 'of Humiliation; that Such as have neither 'Obligation, nor Time, nor actual Inclination,

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'to repeat a whole *Pſalm* at once, may, at any 'Time, find a devout Act of contrite Aſpira-'tion, almoſt in any Part they firſt caſt their eyes 'on.

'Wherefore, if it be objected that the Whole 'is too extenſive for one continued Act of Devo-'tion; from what I have juſt mention'd, it will 'be eaſy to anſwer, that This would be more 'than it is intended for. I only deſign it as a '*Practical Guide* to teach the Illiterate, how to 'read the *Text* with Fruit, when Obligation or 'Piety ſhall lead them to make uſe of it. Ne-'vertheleſs, if, at any Time, the Fervor of a 'Perſon, to whom theſe *Seven Pſalms* are en-'join'd by way of Penance, ſhould prompt him 'to add the voluntary Penance of reciting this '*Paraphraſe* alſo; the ſame Fervor will naturally 'ſuggeſt to him, that What is too long for one 'continued Exerciſe, may not be too long for '*ſeven* Intervals of Leiſure. So that, if he 'ſhould have the *Seven Pſalms* enjoin'd him to 'ſay once a Week; it may not be, perhaps, any 'mighty Grievance for him once a Day, through 'the Week, to add the Paraphraſe on One of 'them, in their ſeveral Turns. I ſay this, not 'to lay a Burden upon Any: For it is plain, 'there can be no Burden, as there is no Obliga-'tion. I mean no more then, than a Hint to 'Thoſe, whoſe State of Life allows them Leiſure, 'and whoſe Zeal may lead them to ſuper-eroga-'tory Exerciſes of Devotion.

'With regard to the Merit of this *Paraphraſe*, 'I have nothing more to ſay, in It's behalf, than 'that the Thoughts are Orthodox, and, I hope

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‘ not improper for any Perſon to entertain, in
‘ reading the *Text*. I do not however, by any
‘ means, pretend to deliver them as the only or
‘ beſt Turn which may be given to the Words of
‘ the *Royal Pſalmiſt*. I only offer them as the
‘ Sentiments which thoſe Words raiſed in me on
‘ peruſing them; and What, I hope, may prove
‘ as beneficial, at leaſt, to Such as are pleaſed to
‘ adopt them, as they were to me in penning
‘ them down. As therefore I do not preſume
‘ to aſcribe, to this little Work, the Merit of a
‘ Perfect Piece; I am not afraid of truſting to
‘ the Candour of the Learned for overlooking
‘ any immaterial Deficiencies, or Wants of Embel-
‘ liſhment, in a Work which is calculated chiefly
‘ for the unletter'd plainer Underſtandings. Much
‘ leſs can I apprehend, that Partiality, Party, or
‘ Prejudice, will interfere, in a Work of this Na-
‘ ture, to obſtruct the little general Good It
‘ may do, by ſtarting trivial Objections. Pro-
‘ vided Good be done, and GOD's Honour be
‘ advanced; it matters little, Who, or how in-
‘ ſignificant, be the Inſtrument. And ſlender as
‘ the Merit of this Performance may be, ſome
‘ Good, in all probability, it may and will do.
‘ Since, if it be found, by competent Judges,
‘ to fall ſhort of the End for which I deſign it,
‘ there is Room to hope, that ſome abler Divine
‘ will employ his Zeal in giving the Public a
‘ Perfect Piece on the ſame Subject Which I
‘ ſhould be ſo far from being ſorry for, that,
‘ next to the Happineſs of excelling in Good
‘ myſelf, I could not wiſh for a greater Pleaſure
‘ than to ſee my Endeavours to do well made the
‘ Means

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'Means of Another's doing better. In the mean 'Time, I am willing to believe, that This will 'not be unprofitable: And the more, becauſe 'the univerſal Approbation, which the firſt Edi- 'tion of it met with, from Church and Laie- 'ty, long before it was known, who wrote it, 'makes me hope, that it's kind Reception was no 'Effect of Partiality to the inſignificant Author.

'For the greater Satisfaction of every Reader, 'I have left the Words of the Text unalter'd in 'the *Paraphraſe* and diſtinguiſh'd them by diffe- 'rent Characters, * that he may be able, at one 'Glance, to diſcern them from my Explanations. 'And yet I have endeavour'd ſo to connect Both 'as to make them appear but one compleat Senſe, 'if the Difference of Characters was removed. 'This I have done, to give him the greater Eaſe 'in judging of the Naturalneſs of the Connection.

'I have here and there interſperſed the *Para-* 'phraſe with uſeful moral Reflections, that the 'Mind of the Penitent, at the ſame Time as It 'is lifted up to GOD in Devotion, may be help'd 'to proper Hints, how to improve that Devotion 'in Practice. Tho' This I have not done with- 'out the venerable Sanction of thoſe Sacred Wri- 'ters who have trodden this Path before me: 'And where I have done it, I have taken care rather 'to enforce than interrupt the Fervor of Prayer.

'Again in ſome places of the *Paraphraſe*, I 'have put into the *Hebrew* (or rather into the 'Chriſtian)

* Here the Author ſpeaks of his Second Edition done in 8*vo*; For in this Third Edition, the Text of the Pſalm and the Paraphraſe are done in one Character, but each ſpecified by it's proper Title for the more eaſy Diſtinction.

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'*Christian*) *Penitent*'s Mouth some penitential Expressions of other *Prophets*, as well Such as were after *David*, in point of Time, as Those who preceded him, Which cannot, I presume, be deem'd an Impropriety; considering, on one hand, that it was neither impossible nor improbable for *David*, who was himself a Prophet and consequently inspired by GOD, to entertain the same holy Sentiments as other Prophets not his Cotemporaries, and to forebode many Things spoken-of by Others posterior to him in Time: Besides that the Sense of many of those Expressions may be found in one Part or other of this sacred Monarch's own Writings, tho' not altogether in the same Words. And on the other hand, as this *Paraphrase* is design'd for the Use of *Christian Penitents*, who are by so many Centuries, posterior to all the *Prophets*, it cannot be improper to borrow from these any Contexts capable of stirring up Christians to a perfect Contrition, by placing the Royal Penitent's Repentance in it's strongest Light.

'At the Conclusion of every *Psalm*, I thought it could not be amiss to suit the *Paraphrase* on the *Glory be to the Father*, &c. to the immediately preceding Subject, that the Penitent may renew his Fervor to the Blessed Trinity by the fresh Consideration of different Mercies received from It, and may learn the pious Art of diversifying his Ejaculations of Praise to the Almighty, on every Occasion. The *Prayer* at the end of Each *Psalm*, he will see, is a brief Summary of the whole *Psalm* and *Paraphrase*; which he may make use of, as his Leisure and Devotion suggest, when neither obliged

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ged nor inclined to say the *Psalm* itself. And at the End of all he will find a *Paraphrase* on *Psalm* LXIX, which I have purposely added for the Benefit of Such as shall add, to the Repetition of the *Seven Penitential Psalms*, That of the *Litanies* of the Saints, in which the said *Psalm* is included.

In the *Appendix*, after the *General Argument* or Account of this Work, I have given the *Title* proper to each *Psalm*, as It stands in the *Vulgate* translated literally according to the learned *English Version* of the *Douay Bible*. To which I have added a brief Explanation for the Satisfaction of the Unlearned. Immediately after This I have likewise annext a brief *Argument* or Account of the *Psalm* itself, that the Readers may have some historical Notion of it, the better to enable them to enter into it's true spiritual Sense.

The *Annotations* on some obscure Passages in the *Psalms* were, in the former Edition, placed under the Passage they explain'd, in the very same Page. * A Method which, tho' very commonly made use of, is, in my Opinion, not only very offensive to the Eye, by the Irregularity it gives to the Form of the Page, but often very distracting to the Mind, by taking-off the Attention of the Reader from the main Subject, even when the Explanation is, by repeated Reading, become so familiar to him as to be no more needful for him to read. And therefore,

* Here the Author refers from the Second Edition printed at *London* in 8*vo*. to his First Edition printed in 12*mo*.

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'fore, where there is no Neceſſity for placing 'Annotations jointly with the Paſſage they ex-'plain, I cannot but think it much better to 'place them apart; eſpecially ſince, the Reader 'having it always in his Power, by the Help of 'proper Quotations, to recur to them elſewhere, 'if he wants to peruſe them; the ſame End is 'equally anſwer'd. For this Reaſon, in the pre-'ſent Edition, I have placed the aboveſaid An-'notations immediately after the Argument of 'the particular *Pſalm* they ſeverally belong to. 'And that the Reader may turn to them with 'eaſe, have pointed-out the Page they are in, by 'diſtinctive References.

'And now leſt Any, who may be diſpoſed to 'be more than ordinarily pleaſed with this little 'Performance, attribute to me the Praiſes I do 'not deſerve; I think myſelf bound to own that 'I am greatly indebted for the chief Succeſs in 'this Undertaking, under GOD, to the Sacred 'Interpreters who have gone before me. For tho' 'I have follow'd no One in particular, it is 'owing to the Lights I have borrow'd from All 'that I have been able to ſucceed thus far for 'the Spiritual Advancement of the Penitent Souls 'for whoſe Uſe I wrote it. Indeed in the Argu-'ments I have chiefly follow'd the Learned and 'unwearied elaborate *Ferrandus*, finding him 'the moſt accurate of any in the Sphere of literal 'Scholiaſts. And him in ſome places I have little 'more than tranſcribed, as I have *Raynerius*, in 'ſome Parts of the General Argument. So that 'there, if any Thing be found of injudicious or 'trifling, perhaps, upon comparing Notes, it will 'prove to be my own.

'But

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'But be that as it may: Whatever is contain'd in this little Treatise of good or indifferent, I most chearfully submit to the approbation or censure of that One, Holy, Catholic, and Apostolic Church whose unworthy Son I am, and in whose Obedience I hope to live and die, as one whom neither Fear of Death nor Love of Life can separate from that Faith and Charity of GOD which is in CHRIST JESUS. And that I may ever persist in this Dispostion, I earnestly beseech All, who shall find this little Labour useful to them, to make me a Sharer in their Fruits of Penance: That what is wanting in me to deserve this Blessing, their joint Petitions may obtain for me, from the Throne of Mercy.

A PARAPHRASE

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A

PARAPHRASE

ON THE SEVEN

PENITENTIAL PSALMS:

THE

ANTIPHON PARAPHRASED.

ANTIPHON.

REMEMBER not, O Lord, our Offences, nor Thoſe of our Parents: Neither take Thou Vengeance on our Sins,

PARAPHRASE.

REMEMBER not, O Lord, we implore Thee, our own paſt Offences, either Original or Actual, to be averſt to us for them. Nor be mindful of thoſe perſonal Offences of our Parents by which they have rebelled againſt thee, to puniſh them either here or hereafter. For tho' Thou art a jealous God viſiting the Sins of Fathers upon their Children to the the third and fourth Generation of Them who hate Thee; yet art thou a propitious GOD ſhewing Mercy to Thouſands of Them who love Thee and keep thy Commandments. O! Exert then thy tender Mercy to Them and Us; Neither take Thou Vengeance on their, or our, Sins: But graciouſly accept our preſent Repen-

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tance and Love for Thee, to blot-out their Guilt and ours, and to remit, to Them and Us, all the bitter Conſequences, eternal or temporal, of having ſinn'd againſt Thee; eſpecially thoſe temporal Puniſhments which may obſtruct our ſpeedy Converſion to Thee.

FIRST

PENITENTIAL PSALM:

PSALM VI.

1. LORD! Rebuke me not in thy * Indignation; nor chaſtiſe me in thy † Anger.

2. Have mercy on me Lord; becauſe I am infirm: Heal me, Lord; becauſe my Bones are diſorder'd.

PARAPHRASE.

1. O My all-gracious Lord! I beſeech Thee, in the Day of Judgment, that Day when thy Averſion to Evil ſhall be made manifeſt, Rebuke me not, examin me not, in thy Indignation with utmoſt Rigour: Nor let the Horror of my Crimes provoke Thee to chaſtiſe me in thy Anger with eternal Damnation.

2. Rather let the Frailty of my Nature induce Thee to have Mercy on me here, Lord; becauſe I am infirm and exceſſively weaken'd by Sin. Ah! heal me then with Penitential Grace: For Thou, Lord, knoweſt, that I am nothing of Myſelf: Becauſe the Corruption of Evil and of evil Affections is ſo ingrafted in me, that my very Bones are diſorder'd with it. 3. And

* † *See* Appendix, *Page* 15.

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PSALM.

3. And my Soul is very much diſturb'd: But Thou, Lord how long?

4. Turn, O Lord, and deliver my Soul: Save me for thy Mercy's ſake.

5. Becauſe there is None among'ſt the Dead who is mindful of Thee: And in Hell who will confeſs to Thee?

PARAPHRASE.

3. And well, alas, well may They be ſo; when even my Soul is very much diſturb'd with the diſorderly Tumults within me, diſturb'd with the Guilt they have involved me in, and diſturb'd with the dreadful Apprehenſions of thy terrible Judgments. But thou, Lord, art ſtill a gracious GOD, who wilt not the Death of a Sinner but rather that he be converted and live: How long then, how long wilt Thou be unmoved by my Sighs? How long wilt Thou delay thy healing Help and leave me to myſelf?

4. Ah! Turn then, O Lord, my Saviour, turn from the Severity of thy Juſtice: Turn thy ſaving Looks towards me, and deliver my Soul from the Body of this Death which decoys it away from Thee. O ſave me for thy Mercy's ſake, and not for any Merit of mine, from my perverſe Inclinations; that, by Grace alive to Thee, I may glorify Thee on this ſide the Grave, while I have the Time and Means offer'd me to do ſo.

5. Becauſe, alas, there is None amongſt the Dead to the Grace of Repentance, even in this Life, who is mindful of Thee, with Utility to his

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PSALM.

6. * I have been tired with groaning: Every Night, will I waſh my Bed: I will water my Couch with my Tears.

7. My Eye is diſorder'd with Fury: I am grown Old amongſt all my Enemies.

PARAPHRASE.

Salvation: And in Hell, O my GOD, where no Order is to be found, but the hateful Horror of eternal Blaſphemy dwells on every Tongue and in every Breaſt, who will confeſs to Thee with any Hopes of Redemption?

6. For this Reaſon have I been tired, in Body, with Mortification, inceſſantly groaning to Thee, in Satisfaction for my paſt Sins: And ſtill my Soul, unwearied with Contrition, ſhall pour forth it's Grief to Thee; and Every Night will I waſh, with drops of Compunction, my Bed, the Bed of ſenſual Pleaſures this lethargic Conſcience has wallowed-in ſo long: Yes, O my GOD, I will water my Couch, that Couch of Sloth and ſpiritual Indifference, in which I have loiter'd till now; and will water it with my Tears of Penance, till I wipe-off every Stain which renders me offenſive to Thee.

7. For, however thy Mercy forbids me to deſpair, thy Juſtice compared with the Greatneſs of my Guilt urges me to tremble. Inſomuch, that I cannot face my Crimes but my Eye, the Eye of my Soul, is diſorder'd with Fury againſt myſelf. And how, O Good GOD, can I avoid being

* *See* Appendix, *Page* 16.

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PSALM.

8. Be gone from me all Ye who work Iniquity; becauſe our Lord hath heard the Voice of my weeping.

9. Our Lord hath heard my Petition: Our Lord hath received my Prayer.

PARAPHRASE.

being incenſed againſt my wretched Self, when, upon Examination, I find that I am grown Old in Iniquity amongſt all my Enemies, as well infernal Ones, whoſe Malice I have often prevented by tempting myſelf, as thoſe ſinful Companions whoſe wicked Example I have ſo readily follow'd and ſo often out-ſtript.

8. But ah forgive, all-gracious Sovereign, forgive me! For henceforth I renounce all Occaſions of offending Thee. Be gone from me henceforth, O Satan; be gone O fleſhly Appetites; be gone O Companions in Iniquity; be gone all Ye who work Iniquity, by Council, by Suggeſtion, by Example or otherwiſe. From this Minute forward, will I ever ſhun all kind of Commerce with you, more than Death; becauſe our Lord, calling me to the Grace of Repentance, hath heard the Voice of my Weeping.

9. Yes: For Thou, O my GOD, ſee'ſt how ſincere it is; and You, O Enemies to my Salvation, ſhall alſo ſee it, by my Perſeverance. For ſince Our Lord hath mercifully heard my Petition in the Remiſſion of my Sins; ſince our Lord hath received my Prayer, rewarding it with the Gift of Converſion; I will bluſh to be ungrateful to the Bounty of ſo liberal a Lord.

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PSALM.

10. Let all my Enemies bluſh and be terrifi-ed: Let them be turn'd-back and aſhamed ſpeedi-ly.

Glory be to the Father, and to the Son, and to the Holy-Ghoſt.

PARAPHRASE.

10. And O GOD of my Hopes! Let all my Enemies bluſh at their Impotence, at their Guilt, and at thy Mercy which they ſo much abuſe: Let Satan bluſh at his vain Attempts to ſeduce me again, bluſh at thy Goodneſs in delivering me from him; and O! let Him and Them be terri-fied, by thy Power, from tempting me again to offend Thee: Let my earthly Enemies too, the wretched Companions of my Sins, be terrified by thy Juſtice from tempting thy Clemency any longer. Let them, by my Example, be turn'd-back from their ſinful Ways and be penitently a-ſhamed of them ſpeedily: That They, who have accompanied me in ſinning againſt Thee, may join with me in appeaſing thy offended injured Majeſty.

All the Glory then of my Converſion be given to Thee, O GOD the Father, who haſt created me to enjoy Thee forever; And to Thee, O GOD the Son, who did'ſt lay down thy precious Life to atone for my paſt Iniquities; And to Thee, O GOD the Holy-Ghoſt, who haſt again reſto-red me to my heavenly Inheritance by thy con-verting Grace.

As

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PSALM.

As it was in the Beginning, is now, and ever shall be, World without End. Amen.

PARAPHRASE.

As it was in the Beginning due to Thee, before Aught was created; is now under the Dispensation of thy Mercy and Grace; and ever shall be in that happy World which Thou hast graciously prepared for thy faithful Servants to enjoy without End. AMEN, O Sacred Three-in-One, AMEN: Let the Universe be fill'd with thy Glory: AMEN.

The PRAYER.

O Almighty Majesty, whose Judgments are just, whose Counsels are terrible, and whose Mercy is infinit! Who shall be able to contend with Thee, when Thou shalt come to judge the World by Fire? O save us then with thy preventing Grace in this Life! Convert the Rigor of thy Justice into lenitive Bounty; and consider the Frailty of our Being, by Nature prone to all which is evil and averse to all which is good. Ah! turn thy attracting Looks towards us; that conquering our stubborn Hearts, subduing our depraved Appetites, and rescuing our captive Souls from vicious Ties and from all the Powers of Satan, thy Goodness may find room to re-admit us to thy Favour. And give us such a deep Contrition for our Sins, as, crown'd with Perseverance, may suffice to guard us in the Day

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of Wrath from thy eternal Vengeance. Permit not Us, dear gracious Lord, the Images which thou haſt form'd on purpoſe to enjoy Thee, to loſe the Sight of Thee forever. But give us ſuch a true Seraphic Love as may transform us into Saints, and lift us to that bliſsful State where we may love and praiſe, and be abſorb'd in Thee, to all Eternity. Amen.

SECOND
PENITENTIAL PSALM:

PSALM XXXI.

1. BLeſſed are They, whoſe Iniquities are forgiven; and whoſe Sins are cover'd.
2. Bleſſed is the Man, to whom the Lord hath not imputed Sin; nor is there Guile in his Soul.

PARAPHRASE.

1. BLeſſed are They, my GOD; (and O how happy!) who have turned from their wicked Ways, to ſeek Mercy and Grace from Thee; whoſe Iniquities are therefore forgiven, as to the Guilt; and whoſe Sins are cover'd, by the Gift of a ſincere and perfect Repentance from the Wrath to-come.

2. O! Thrice bleſſed is the Man to whom the Lord, in conſideration of a pure and perfect Contrition, hath not imputed Sin; but graciouſly remitted both his Guilt and every Puniſhment due to it; ſo purifying his Heart, that no Sin remains in him, nor is there the leaſt Guile, the leaſt Remnant

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PSALM.

3. Becauſe I have been ſilent, my Bones are grown old with my crying-out all the day long.

4. Becauſe thy Hand has been heavy upon me, day and night; I am converted in my Diſtreſs, while the Thorn is ſtruck in me.

PARAPHRASE.

Remnant of ſinful Affections, or corrupt Inclinations, left in his Soul.

3. But I, O gracious GOD! what Reaſon have I to preſume, good as Thou haſt been in blotting out the Memory of my Guilt, that Thou ſhouldſt remit all the temporal Puniſhment due to it? For ah! what do I not deſerve to ſuffer, becauſe I have ſo long been ſilent in the Confeſſion of my Sins and ſo tardy in recurring to Thee for Grace and Mercy? Juſt is it then, that I now ſuffer: Juſtly am I puniſh'd with a Decay, which waſtes the very Marrow of my Bones: And juſtly are they weaken'd, as if I was grown old with the number of my Years. And what temporal Suffering, dread Lord, can be equal to my Deſerts, for daring thy Divine Majeſty till now, with my crying-out, all the Day long, in Defence of my Evil Deeds, with Vain-Glory in my Strength and Abilities, and with Preſumption in thy Forbearance?

4. Ought I not with Gratitude to confeſs the Infinity of thy Mercy, my GOD, in the very Midſt of thy Juſtice, and to adore Thee for all I now ſuffer: When I owe my preſent Repentance chiefly to thy Goodneſs in overtaking me with timely

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PSALM.

5. I have made my Sin known to thee: And I have not conceal'd my Injuſtice.

6. I ſaid: I will confeſs my Injuſtice to our Lord againſt Myſelf, and Thou haſt forgiven * the Impiety of my Sin.

PARAPHRASE.

timely Chaſtiſement? For ah! It is becauſe thy correcting hand has been thus heavy upon me and my Crimes, in loading me, Day and Night, with the bitter Conſequences of my riotous Life, that I have at Length open'd my Eyes to ſee my Folly, and am now truly converted to Thee, My only Refuge, in my Diſtreſs. For, alas, to whom elſe can I recur for Relief from my exceſſive Anguiſh of Spirit, but to Thee; while the ſharp-pointed Thorn of juſt Remorſe is ſo deeply, ſo painfully, ſtruck in me as to leave my Soul no Reſpit from Shame and Grief?

5. Still, Thanks to thy all-conquering Grace, I have now at length, tho' alas, full late, ſeen my Error and confeſt my Fault. I have made my Sin, every Sin I have committed againſt Thee, which I could call to Mind, known to Thee and to thy Church, in a ſincere ſacramental Confeſſion of it, and have not conceal'd, nor labour'd to palliate, my Injuſtice in the numberleſs Omiſſions of my Duty to Thee, and to my Fellow-Creatures.

6. Thy converting Mercy has ſhewn me the Foulneſs of my Ingratitude; I have abhorr'd it in myſelf,

* *See* Appendix, *Page* 20.

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PSALM.

7. For This ſhall every Holy-One pray to Thee in ſeaſonable Time.

PARAPHRASE.

myſelf, and, humbled before thee, have ſaid: I I will confeſs, with my Heart and my Tongue, my Injuſtice to our Lord; that, pleading guilty and pronouncing Sentence againſt myſelf, I may induce him to ſoften the Severity of his Judgment. My Reſolution, O GOD, thou knoweſt was ſincere; and therefore no ſooner did I reſolve than execute: And no ſooner (I hope) have I thrown myſelf at thy Feet for Forgiveneſs than I have been heard; and Thou haſt forgiven the Impiety, and effaced the Guilt of my Sin.

7. Embolden'd then by this bountiful Condeſcenſion of thine what may I not ask and hope from Thee, O my GOD? Even the Mitigation of my temporal Puniſhments will I venture to implore; but chiefly of Thoſe which may tempt me again to offend Thee. O! continue my Divine Benefactor, to purify me, by removing whatever may ſully me again with Guilt. For chiefly for This ſhall every Holy-One, every Saint in Heaven and on Earth, pray to Thee. And for this chiefly will I alſo, in ſome meaſure, thy Holy-One by Grace, pray inceſſantly to Thee, in the ſeaſonable Time of this Life, while there is Time, and there may be Room, for Mercy.

8. And

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PSALM.

8. And yet, in the * Deluge of many Waters, they ſhall not come near him.

9. Thou art my Refuge from the Tribulation which hath ſurrounded me: My Joy, reſcue me from Them who encompaſs me.

PARAPHRASE.

8. And yet, O Sovereign Goodneſs! Bleſſed as thy Mercy has made me in the Remiſſion of my Sins; Holy and pure as thy Grace of Repentance is capable of making me, what am I of myſelf but a poor frail and helpleſs Mortal? And how ſhall I be able to perſevere in thy Grace in the Deluge of many Waters, amidſt the many Troubles and Temptations which oppreſs me; unleſs thou deigneſt to hold me up. O help then, my GOD! Help thy feeble Servant to bear-up againſt them! For if thou doſt but ſtretch-forth thy ſaving Arm to protect him; they ſhall not ſo much as come near him to ſhake his Fidelity to Thee.

9. Thou, O GOD of my Salvation art my only Refuge. To Thee alone will I have Recourſe from the Tribulation of vicious Inclinations, diabolical Suggeſtions, and worldly Allurements, which almoſt over-whelm me in the Midſt of the earthly Miſeries with which thy juſt Judgment hath ſurrounded me, in temporal Puniſhment for my Crimes. Ah! haſte then, Almighty Goodneſs, haſte to my Relief. Thou, My Joy; Thou only Delight of my Soul, releaſe me from

* *See* Appendix, *Page* 20.

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PSALM.

10. I will give thee Underſtanding and inſtruct thee in the Way which thou ſhalt go: I will fix my Eyes upon thee.

11. Do not become as the Horſe and the Mule, which have no Underſtanding.

PARAPHRASE.

from all farther temporal Effects of thy Reſentment, and even reſcue me from Them who already encompaſs me, before they over-whelm me indeed.

10. What ſay'ſt thou then, my loving Lord? Ah ſpeak all gracious Majeſty! for thy Servant heareth Thee. Methinks, I hear thy heavenly Voice cheering my Soul with Words of Comfort. "If thou wilt but uſe it rightly; I will give "thee, ſay'ſt Thou, Underſtanding, an Un- "derſtanding to know thyſelf and me: And "with my Grace will I inſtruct thee in all "Things neceſſary for thy Salvation, in the Way "which thou ſhalt go in this Life to reach the "Glory of the Next. And that Thou may'ſt not "ſtray from it, I will vouchſafe to fix my pro- "tecting Eyes upon thee, if thou wilt fix a "contrite Heart on me."

11. I will, Dear Lord, I will; for from this Inſtant I am wholly thine. But ſpeak again, Almighty Sovereign: For ah, thy Words are to my Senſe ſweeter than Honey and the Honey-comb. "Do not, thou ſay'ſt, become ſenſual, as is the "wild unmanaged Horſe, and be not thoughtleſs "like the indolent ungovernable Mule: Creatures

"which

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PSALM.

12. With a Muzzle and Briddle tie-up the Jaws of those, who do not approach to Thee.

13. Many are the Scourges of a Sinner: But Mercy shall encompass him, who hopeth in the Lord.

PARAPHRASE.

" which have no Understanding to subdue their " Passions with; and therefore stand excused for " yielding to them. But what Excuse, O Sin- " ner, canst Thou bring for prostituting Reason " and Grace to thy mere brutal Appetites?"

12. Ah None, my GOD! Worse am I, than the vilest Brutes, if I abuse the Talents Thou hast given me to raise myself above them. And yet alas how often have I done so! But O forget, all-bounteous Love, forget what hitherto is past. Recall my Reason and restore thy Grace. And if I ever forfeit them again; then with a Muzzle of perpetual Disappointments and with a Bridle of the sharpest Miseries on Earth curb and embitter all my criminal Pursuits. And thus tie-up the stubborn Jaws of Me and all those senseless Creatures, who do not approach to Thee with humble Hearts and contrite Spirits.

13. Alas what senseless Mortals are not They, who stubbornly resist thy gracious Call, and turn their Backs on Thee to follow Sin and Satan! For many, (O how many) are the Scourges of a Sinner, as well in the miserable Effects of Sin in this Life as in those more terrifying Tortures with which thy everlasting Vengeance shall pursue the unrepenting Criminal beyond the Grave! But; ah

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PSALM.

14. Be joyful in the Lord and rejoice, ye Juſt: And glory, all ye Righteous of Heart.

Glory be to the Father, and to the Son, and to the Holy-Ghoſt.

PARAPHRASE.

ah how good as well as juſt is GOD! For Mercy ſtill, eternal Mercy, ſhall encompaſs Him, who rightly hopeth in the Lord.

14. Be joyful, therefore, and let your Joy be center'd in the Lord your GOD, not in your Senſes, or Aught which is periſhable. And rejoice with the utmoſt Fervor of Devotion all Ye Juſt: Juſt, not merely in yourſelves, but chiefly in the co-operative Grace and Merits of your Saviour! And glory all ye Righteous, Penitent and pure of Heart. Yes, join with Me in giving all the Glory of our preſent State of Grace to that Almighty Majeſty, to whom alone it is originally due.

Glory be to the Almighty unbegotton Father's Sovereign Power; And to the eternally begotten Son's unfathomable Wiſdom; And to the inexhauſtible Goodneſs of the Holy-Ghoſt, proceeding from Them-Both.

And may their co-equal, co-eternal Power, Wiſdom, Goodneſs, and every other Attribute for ever be adored as it was in the Beginning, without Beginning, is now in the preſent World, and ever ſhall be in that World which ſhall ſubſiſt without any End: AMEN. O gracious Trinity! Let it be ſo, for thy bleſſed Name's Sake; for the Sake

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PSALM.

As it was in the Beginning, is now, and ever ſhall be, World without End. Amen.

PARAPHRASE.

Sake of all thy Creatures, and for the Sake of Me: A Sinner, yes; but a converted contrite and humble Sinner: Amen, Amen.

The PRAYER.

O My all-gracious GOD! How greatly good art Thou! How have I dared thy Juſtice with my moſt heinous Offences! And how long have I not ſhamefully delay'd to ſue to Thee for Mercy in the Confeſſion of my Faults! Yet Thou more merciful than I deſerved, ſlow in Anger tho' terrible in Wrath, inſtead of taking me away in Sin and pouring on me thy eternal Vengeance, haſt kindly conquer'd my inveterate Malice with thy preventing Grace; and turning towards me thy ſaving Looks haſt call'd me to Thee and cleanſed my Soul from that foul Guilt by which I merited the endleſs Pains of Hell. Juſt is it therefore, my offended Maker, that thou ſhould'ſt puniſh me in this Life, and That ſeverely too. But ah have Pity! As thou art all Tenderneſs, have Pity on my Frailty and add the Remiſſion of thy temporal Vengeance. Grant me a deep Contrition, ſuch an One as may efface all which is paſt; and never let me feel thy angry Scourge: Or if thy Juſtice makes it neceſſary; O let me feel it gentle, and not beyond the Power thou giveſt me to bear it. Thou ſuffereſt None of us to be tempted beyond our Strength. Puniſh

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niſh me not then, Heavenly Lord, as I deſerve; but chaſten me with ſuch a Parent-Love as may attract me more and more to Thee, by aiding me to bear it with all due Submiſſion, Fortitude, and Humbleneſs of Soul.

And chiefly give me, Loving Majeſty, the Gift of Perſeverance; that I may ſtedfaſtly adhere to Thee, and never more, like Beaſts of Burden, gratify my ſenſual Appetites in Oppoſition to that Reaſon and Grace which Thou endow'ſt me with; nor, doing ſo, incur the Curſe Thou haſt entail'd on unrepenting Reprobates. Rather, O generous Recompenſer of our uſeleſs Services, enrich me with thoſe Virtues which Thou vouchſafeſt to be pleaſed with in us; that, juſtified by thy unmerited Bounty co-operating with our little Deeds, I with the Reſt of thy beloved Flock, may for ever gratefully acknowledge, praiſe, and magnify thy unexhauſted Mercies: Through Jeſus Chriſt our Lord. Amen.

THIRD

PENITENTIAL PSALM:

PSALM XXXVII.

1. LORD, rebuke me not in thy Indignation; nor chaſtiſe me in thy Anger.

PARAPHRASE.

1. O My Lord GOD, my Sovereign and my Father! Look down with Eyes of Pity on

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PSALM.

2. Becauſe thy * Arrows are faſten'd in me: And Thou haſt laid thy Hand heavy upon me.

3. There is no Health in my Fleſh at the Preſence of thy Wrath: My Bones have no Reſpit at the Sight of my Sins.

PARAPHRASE.

my troubled Soul; and graciouſly releaſe me, I implore thee, from the Terrors which befet me. Rebuke me not for ever; nor in thy Indignation caſt me out from Thee. Let not my Sufferings extend beyond this Life, nor chaſtiſe me in thy Anger, with the Purgatorial Fire of the Next.

2. Ah! as thou haſt kindly remitted that Guilt by which I had merited thy eternal Diſpleaſure; ſtoop thy Mercy, Gracious GOD, yet a little farther, to remit every Puniſhment which may detain me, after Death, from enjoying Thee, tho' but for a Minute; becauſe, in this Life, thy Arrows of Compunction are faſten'd in me: And ſince, in juſt Chaſtiſement of my Sins, Thou haſt laid thy correcting Hand heavy upon me here; O ſpare me in thy Clemency hereafter.

3. At preſent, Lord, thou ſee'ſt that there is no Health in my bodily Faculties. Thou art Witneſs to the deſtructive Effects of my Crimes, what Havock they have wrought in my Fleſh, and how void I am of inward as well as outward Strength, Eaſe, and Comfort to bear-up with Steadineſs at the Preſence, at the Proſpect which the Conſciouſneſs of my Faults gives me, of thy Wrath.

* *See* Appendix, *Page* 25.

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PSALM.

4. Becauſe my Iniquities are grown above my Head; And, like a weighty Burthen, they are become heavy upon me.

5. My Sores are putrified and corrupted; the Effect of my own Folly.

PARAPHRASE.

Wrath. When I conſider how much, how often I have perverſely offended thee; my Soul is ſo convulſed with Grief, with Shame, with Love and Fear, that my very Bones have no Reſpit of Peace at the Sight and wretched Remembrance of my Sins.

4. But ah offended Majeſty! How dare I talk of Remembrance to Thee? Thou alone canſt remember my manifold Offences; becauſe my Iniquities are ſo great and ſo numerous, that they are grown above the Faculties of my poor Head; and have ſo ſtupified and corrupted my Underſtanding and Memory, that in vain I ſearch the Number and Heinouſneſs of them. Forget them then, Dear gracious GOD, forget them; or aſſiſt me to recollect, to know and to bewail them, in a Manner ſatisfactory to Thee. For alas, they are ſwoln to a Giant-Size and multiplied like the Sands of the Sea. And therefore like a weighty Burden, they are become ſo heavy upon me, that Nothing but thy Grace and the Proofs I already have of thy infinit Mercy could preſerve me from their overwhelming me with Deſpair.

5. But what Room have I, Dear Lord, to deſpond or doubt of thy Mercy, when thy Good-

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PSALM.

6. I am become wretched and bent down to Extremity: I went about ſorrowful all the Day.

PARAPHRASE.

neſs thus prevents the future Severity of thy Juſtice by puniſhing me in this Life? Although then thy Vengeance purſues me ſo far, that my Sores, the inveterate Wounds which Sin has made in my Soul, are even putrified and corrupted; I will not complain of Severity in Thee. But, humbly kiſſing thy Fatherly Hand which corrects me, I own, that the ſharpeſt Miſeries I feel in this World are but the deſerved Effect of my own Folly.

6. It is true, indeed, that I am become wretched: Ah how wretched! Wretched with the Diſorders which my irregular Conduct have entail'd upon this poor weakly Body; wretched with the ſinful Habits Vice has left behind it in this Mind and Heart; and wretched with a Diſtaſte to all which is good and a Propenſity to all which is corrupt. So that, in Body and in Spirit, oppreſt by the unwieldly Weight, and bent-down to Extremity, I have no Strength, without Thee, to ſhake-off the miſerable Clogg which hinders my Soul from centering in Thee It's only Happineſs. O help me then! For from that Inſtant, when thy converting Grace diſplay'd me to myſelf in all my Deformity, even to Now, I went about ſorrowful, nay diſconſolate with Contrition all the day-long.

7. And

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PSALM.

7. Becauſe my Loins are fill'd with Illuſions: And there is no Health in my Fleſh.

8. I am afflicted and humbled exceedingly: I roar'd-out with the Groans of my Heart.

9. Lord, all my Deſire is before Thee; and my Groan is not hidden from Thee.

PARAPHRASE.

7. And the more I look into myſelf, the more O GOD, have I Cauſe to bewail the Wickedneſs of my former Life and to implore thy Mercy to guard me from myſelf for the future. Becauſe Such is the cruel Sting, which the Guilt Thou haſt cleanſed my Soul from has left in my Nature, that my Loins are fill'd with perverſe Illuſions and continual Incentives to forbidden Pleaſures; and there is no true Health in my Fleſh, too much corrupted by criminal Indulgences to be yet recover'd from it's criminal Inclinations to Luxury.

8. Hence is it, O my gracious GOD, that I am thus afflicted and ſorrowful; and hence am I now humbled exceedingly in thy Divine Preſence. And what Room have I not for the greateſt Humiliation, Dread Sovereign, when I conſider how foul I am in thy Sight? Look then, O Lord, with an Eye of Pity on the Humiliation and Repentance thou haſt given me, and make me clean: For to this Purpoſe have I roar'd-out to Thee with the Groans of Contrition from my Heart.

9. But why do I ſay this to Thee, My all-ſeeing GOD? Thou, Lord, knoweſt, the Secrets of

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PSALM.

10. My Heart is troubled; my Strength hath forsaken me: And the Light of my Eyes itself is not with me.

PARAPHRASE.

all Hearts, and all my Desire is before Thee. Thou knowest better than I, whether my Intention is so pure and my Sorrow so sincere and deep as They ought to be. If they are not so; mend them, O Sovereign Goodness, and make them perfectly pleasing to thee: And tho' my Groan is not hidden from thee, permit me to alledge it to thee in my Behalf. For to whom shall I pour-forth my Soul in Hopes of Succour, unless to Thee, who see'st how much I want it?

10. Thou knowest, that, from the unhappy Hour when first I parted with Innocence, my Heart is and ever since has been troubled with the bitterest Remorses of Conscience, as well as with incessant Tumults of disorderly Appetites; that all my Strength of Body and Mind hath forsaken me; and that Nothing is left within me, in Lieu of all my former natural Vigour, but natural Impotence of Resolution, Sloth of Spirit and Languidness in serving Thee: And so strongly have my Passions confounded the Light both of my Understanding and of my Eyes, that my Sight itself, if Thou hidest thy enlightening Grace but for a Minute, is not with me but to lead me into Error and Sin.

11.

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PSALM.

11. My Friends and my Neighbours drew-near, and ſtood-up againſt me.

12. And They, who were near me, ſtood afar-off; And they, who ſought my Life, uſed Violence.

PARAPHRASE.

11. Thou then, Sweet Saviour, Thou art my only Light. And yet alas how have I not perverſely reſiſted thee! Methinks I hear thee graciouſly reproaching Me and all ſuch Wretches as I am with our having (after drawing-near Thee, as thy Friends, in the Profeſſion of thy Name) baſely ſtood-up, like Foes, againſt thee, by bringing Scandal on thy ſacred Faith with our unchriſtian Lives. But ſtill, O loving Lord, how often even then did'ſt thou reproach me, with converting Grace! Even then my Friends, the heavenly Legions, with Interceſſion to thy Throne, and Many of thy Miniſters, my Neighbours in this Life, with kind Expoſtulation, drew-near to lead me back to Thee from whom I wander'd. And only when conſtrain'd by my untoward Conduct, ſtood-up againſt me with the Arms of Cenſure. Still All was loſt on this unyielding Heart, till thy more powerful Mercy bid it freely melt.

12. Alas! How frequently have I not verified thy ſadly ſacred Prophecy, that They, who are neareſt Thee in the Confeſſion of the Lip would ſtand the fartheſt off Thee in the Zeal of Actions! How frequently have I, a Chriſtian, nay,

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PSALM.

13. And They, who sought me Harm spoke False-hood, and study'd Deceits all the Day.

PARAPHRASE.

a Catholick One, stood farther-off thy holy Practice than Many who externally are plunged in Error! More base Myself in undermining thus the Honour of thy Name than They, who basely sought thy Life with open Violence. And hence what Wonder is it, that All, who love thy sacred Laws, that Catholics, They, who were nearest me in Faith, stood afar-off with Horror of my inconstant Life? Nay, and that They, who sought my Life to save it to Eternity, the Saints in Heaven and Earth, used Violence to themselves to discontinue their kind Offices and shun all Converse with a Sinner so ungratefully perverse as Me. Had'st Thou too shunn'd me, O my Saviour; or had'st thou not used the sacred secret Stratagems of thy ineffable Wisdom to save me; what must have become of me!

13. But what My Saviour, still terrifies me more, is, to reflect, that Many of thy Enemies as well as mine: Both They, who sought to lessen thy Authority, and They, who sought to do me Harm, spoke Falshood, taking Occasion from my Ill-Behaviour to throw their Scandal on that sacred Faith which I disgraced by owning and not living-up to. And ah how often (Thou best knowest) have they not study'd thence Deceits against it all the Day? And how shall I, Dread Lord,

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PSALM.

14. But I, as a Deaf-Man, did not hear: And was as a dumb Perſon, who opens not his Mouth.

15. And I became as a Man, who doth not hear; and hath no * Reproofs in his Mouth.

PARAPHRASE.

Lord, atone for all this Miſchief, but by recurring to thy Mercy for the Means?

14. How many times, Dear Lord, haſt Thou been perſonally reviled; while Thou, as if deprived of all Senſation, haſt neither made Reply nor ſeem'd to hear! But ah! it was not for want of Hearing, nor of Truths to juſtify thyſelf. It was Patience, Meekneſs, Charity and Goodneſs, which ſeemingly ſtopped thy Mouth, and ſhut thy Ears to make me open mine to thy Defence and Praiſe. But I, alas, as a Deaf-Man, whoſe Ears are affected by no Sounds, ſtood ſo profoundly ſilent, that, when I ſhould have ſtopt the Revilings of thy Enemies, I did not, would not, hear. And tho' my evil Life gave frequent Cauſe to Heretics to ſcandalize thy Church, inſtead of making Reparation for the public Scandal, by publicly acknowledging my Sin, I was as a dumb Perſon, who opens not his Mouth.

15. And ſuch an inveterate Habit of criminal Deafneſs did conſcious Guilt, falſe Shame, and Diſſipation beget in me; that I became at length as a Man who really doth not hear; deaf to the loud

* *See* Appendix, *Page* 25.

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PSALM.

16. Because I have hoped in Thee, O Lord; Thou wilt hear me, O Lord my GOD.

PARAPHRASE.

loud Reproaches of my sinful Conscience; deaf to the public Out-cry which my scandalous Conduct raised against myself; deaf to the Defamation it brought upon thy holy spotless Church; and ah! Deaf to all thy Graces, Calls and endearing Invitations to Repentance. Not that I lost the Sense of Hearing; but that the hideous Voice of Sin pleased my infected Organs better than thy heavenly Voice, O Divine Charmer, sweetly Charming with Wisdom and Goodness! And therefore alas was I dumb too, as a Man who hath no Reproofs in his Mouth. For, O my GOD! How could I be otherwise? With what Fruit could I reprove or silence thy Enemies, by praising and confessing Thee with my Lips, while my profligate Actions were a Denial of Thee in Fact?

16. But now, dear GOD and Saviour, praised be thy Name for it forever, thy Goodness has gain'd over me an ample Victory of Love; and now behold me all thy own. Thou art my sole Desire; and all my Hopes and Wishes are center'd in Thee. Wherefore, because I have hoped in Thee, O Lord, I will presume to intreat thy Mercy to forgive me all these Transgressions, and guard me with the Gift of Perseverance from offending Thee again. And Thou, who giveſt me this Holy Confidence, wilt add the farther Mercy, to

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PSALM.

17. For I ſaid; Let not my Enemies rejoice over me at any Time: And while my Feet totter, they ſpoke haughtily concerning me.

18. Becauſe I am prepared for Scourges; and my Grief is continually in my Sight.

PARAPHRASE.

to hear me, when I ſue to Thee. For Thou, O Lord, art my All-gracious GOD.

17. For this Reaſon, ſince my Converſion to Thee, full of Confidence in thy efficacious Grace, I ſaid and ſay, in the abundance of my Fervor: Let not my Enemies, the Enemies of my Salvation, rejoice and inſolently triumph over me, on account of the Follies and Vices I have, at any time, been guilty of. Ah no, my GOD! Rather let them be humbled and converted by my Example. For, tho', as yet, while the weakening Relicts of vicious Habits hang heavy upon me, and while my Feet totter in the Progreſs of Virtue, for want of perfect Reſolution and Fortitude to keep me ſteady in the good Uſe of thy Graces, they ſpoke and ſpeak haughtily concerning me: Still, by the Aſſiſtance of thy Grace, do I purpoſe to ſtruggle on to Perfection; till the future Sanctity of my Conduct ſhall force them to change their Haughtineſs into Self-confuſion and Praiſes of Thee, my injured Redeemer!

18. Let the World then ſcorn and deride me, becauſe I am prepared in my Heart for thy paternal Scourges in this Life. For, ſo I may but

Eſcape

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PSALM.

19. Becauſe I will declare my Iniquity, and think on my Sin.

20. But my Enemies live and are grown powerful over me; and They, who hate me unjuſtly, are multiplied.

PARAPHRASE.

Eſcape thy Vengeance in the Next, I care not who looks down with Contempt and Ridicule upon me. To this End do I daily, nay hourly, grieve that ever I diſpleaſed Thee; and my Grief is continually in my Sight.

19. And why ſhould Men revile me and not rather rejoice and be pleaſed (Ah my GOD! did they know and love Thee; they would) becauſe I will declare my Iniquity, and, without ceaſing, think on my Sin: that Habitude in Sin by which I ſo long perſiſted in offending Thee without Ceaſe; and will think on it to repent of and atone for it, and to avoid repeating it.

20. But ſtill, O GOD, alas my formerly Comrades in Sin, but now my ſpiritual Enemies live, and perſiſt in their Iniquity; and becauſe I have turned from Them to follow Thee, are now grown powerful over me, in taunting me and reviling my Repentance. And They, who had Reaſon to have hated me for ſinning, and did not, and only now hate me unjuſtly for leaving Sin, are multiplied beyond my Power to labour at reforming them. O Thou, Dear Saviour, then, who knoweſt them, convert and pardon them! But ſuffer not their Taunts to ſhake my Faith to Thee.

21.

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PSALM.

21. They, who return Evil for Good, ſlander'd me; becauſe I follow'd Goodneſs.

22. Forſake me not, O Lord my GOD: Depart not from me.

23. Attend to my Help O Lord, the GOD of my Salvation.

PARAPHRASE.

21. Thou knoweſt, Lord, how They, who return Evil for Good, They who, as I alas, too often have done, pervert the Beſt of Actions into Scandal and Obloquy, have ſlander'd me. How do they ſneer and call me unſteady Fool, becauſe I have forſaken Evil and follow'd thy attracting Voice, O Fountain of all Goodneſs! How do they ſcoff, deride, and call in queſtion my Senſe, Sincerity, and Perſeverance! But ſhall I let their Sneers prevail to overcome my Conſtancy? Ah forbid it, gracious JESUS! And rather let me bluſh to death to find myſelf ſo little armed with Fortitude as to be troubled at them.

22. Ah? I implore Thee then, forſake me not with thy Aſſiſtance, O Lord, my Saviour and my GOD! Depart not, tho' but for an Inſtant, from me with thy Grace. For, without Thee, what am I? A mere forlorn and ſinful Thing, worſe, infinitely worſe, than Nothing.

23. Attend then mercifully to my Help, O Lord. For, without thy Aſſiſtance, I can do nothing; no not call upon thee: Whereas, with That I can do all Things. Vouchſafe then, Dear Redeemer, to remember, that Thou art the GOD of

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PSALM.

Glory be to the Father, and to the Son, and to the Holy-Ghoſt.

As it was in the Beginning, is now, and ever ſhall be, World without End. Amen.

PARAPHRASE.

of my Salvation. O give me therefore Grace to merit, that I may find a JESUS in Thee!

Glory be to Thee, O Immenſity of the Father, reaching from End to End ſtrongly; and to Thee, O infinit Knowledge of the Son, diſpoſing all Things ſweetly; and to Thee, O ineffable Charity of the Holy-Ghoſt, inflaming All with efficacious Grace and Love!

And may all Glory be paid you, O ſacred Trinity, As it was in the Beginning, when this Redemption was decreed; is now by the Grace reap'd from it by all Faithful Chriſtians, and which all Men might reap; and ever ſhall be by the Glory, which All, who make a right Uſe of it, ſhall be lifted to in that World, which will ſubſiſt without End. AMEN, my GOD and Saviour, Amen. Be it ſo; Amen.

The PRAYER.

O GOD of my Salvation! graciouſly vouchſafe to turn-away thy angry Eyes from my Iniquities. No longer keep in Mind the Number of my Crimes to puniſh them: But rather blot them out forever. Accept the Puniſhment, Thou haſt already inflicted on me, as a full

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full Atonement for my paſt Offences; and condeſcend, in pity to my Weakneſs, to relax thy juſt Severity to me. Remember, Deareſt Sovereign, what I am; and be not ſtill incenſed againſt a Worm, a Wretch, a Thing of Nought. Look down and view my Sufferings, not the Guilt which brought them on me; for That Thou haſt forgiven. Or, if Thou doſt behold my Sins; view my Repentance too. I ſee my Faults; confeſs them; and, with utmoſt Bitterneſs of Soul, bewail them. O Pardon then, Dear Saviour, Pardon! And, as I pray to Thee with lively Hope; be pleaſed to hear my Prayers with ſpeedy Mercy. See how the ſad Remembrance of my former Life afflicts me, and how I grieve at all the Scandals I have given. O conceal them and all the bad Effects of them both in myſelf and Others! Come, GOD of Mercies, come, and eaſe this troubled Heart! For ſurely It is contrite. O heal this proud rebellious Fleſh; and mitigate the Ills I feel! Though, if it be thy bleſſed Pleaſure to have me ſuffer on; thy Will, not mine, be done. Still, Saviour of my Soul, accept theſe Sufferings in exchange for All which I might otherwiſe be doomed to ſuffer after Death. Let me not ſuffer in this World and in the Other too. But fly to my Aſſiſtance with thy Grace, and help me to ſuſtain whatever Sickneſs, Loſſes, Diſappointments, Injuries and Scorn, Thou pleaſeſt to chaſtiſe me with in this Life; and teach me to bear them with ſuch a Fortitude and chearful Steadineſs of Love for Thee as may be pleaſing to Thee; that, when Thou pleaſeſt to releaſe me hence, I may, without one Minute's

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nute's long Delay, be lifted to enjoy and honour Thee foreover: Amen.

FOURTH

PENITENTIAL PSALM:

PSALM L.

1. HAVE Mercy on me, O GOD, according to thy great Mercy.

2. And according to the Multitude of thy Compaſſions, blot-out my Iniquity.

PARAPHRASE.

1. O LORD, whoſe Property is always to have Pity and to ſpare, Have mercy on me, a miſerable Sinner. And as Thou cameſt not to call the Juſt but Sinners to Repentance; ah! graciouſly condeſcend to ſave me, O GOD, and according to thy great Mercy accept my Repentance. For Thou, Lord, who haſt given it to me, knoweſt how true it is.

2. And therefore ſince Thou wilt not the Death of a Sinner, but rather, that He be converted and live; accept, Dear Lord, the Converſion Thou haſt wrought in me, according to the infinit Multitude of thy tender Compaſſions; and blot-out my Iniquity, ſo that the leaſt Stain of Sin, or Affection to it, may no longer remain in me.

3.

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PSALM.

3. Waſh me ſtill more from my Iniquity; and cleanſe me from my Sin.

4. Becauſe I acknowledge my Iniquity; and my Sin is always before me.

5. * To Thee alone have I ſinned, and have done Evil before Thee; that Thou may'ſt be found Juſt in thy Words, and overcome when Thou art judged.

PARAPHRASE.

3. It has pleaſed thy preventing Goodneſs to make me clean from the Guilt of my paſt Offences: O let it then pleaſe thy preventing Clemency to waſh me ſtill more from my Iniquity, by removing from me every Inclination to relapſe; and ſo cleanſe me from my Sin as to make every Occaſion of offending Thee again more horrible to me than Death.

4. Thou ſeeſt, My gracious GOD, that I neither ſeek to hide nor excuſe my Offences. O let my Lord then be no longer incenſed againſt me, becauſe I acknowledge my Iniquity with utmoſt Deteſtation of it; and am ſo far from forgetting the Guilt which thy tender Complacency has deign'd to forgive, that my Sin is always before me to lament and atone for it.

5. So far am I from preſuming to defend or palliate my Crimes in thy Sight, Lord; that, throwing myſelf wholly on thy Mercy for Pardon, I readily plead Guilty, before Thee my of-

C offended

See Appendix, *page* 30.

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PSALM.

6. For, Behold I was conceived in Iniquities; and in Sins did my Mother conceive me.

PARAPHRASE.

fended Judge; and confeſs aloud, that to Thee alone have I ſinn'd, through my Fault: Yes, Lord, through my own Fault, through my moſt grievous Fault: And often, alas, too often, have lately done, without a Bluſh, ſuch Evil before Thee, as I ſhould have bluſh'd to do before the Meaneſt of thy human Creatures. This I confeſs to Thee, my GOD, with the moſt bitter Sorrow and ſincereſt Compunction; that Thou may'ſt hence find room to forgive me and, forgiving, be found Juſt in fulfilling thy Words by which Thou haſt promiſed, if the Wicked return to Thee with all his Heart, Thou wilt have Compaſſion on him; and that Thou may'ſt triumph and overcome the impenitent Wicked, when thou art preſumptuouſly judged and impiouſly accuſed of unjuſt Partiality in forgiving Me and not Them.

6. Alas my GOD! What am I in thy Sight, but a Lump of Uncleanneſs and Filth? I own it, Lord; for Behold I was conceived in the Wretchedneſs of original Iniquities; and in the very Heat of Concupiſcence and Proneneſs of Nature to Sins, did my Mother conceive me. And hence is derived that native Propenſity which hurries me on, towards all which is corrupt and ſinful.

7.

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PSALM.

7. For, Behold Thou hast loved Truth: The dark and hidden Things of thy Wisdom Thou hast made manifest to me.

8. Thou wilt sprinkle me with * Hyssop, and I shall be cleansed: Thou wilt wash me and I shall be made whiter than Snow.

PARAPHRASE.

7. I say not this, Lord, to extenuate the Heinousness of my Crimes, but to magnify the Praises due to thy Mercy. For Behold Thou hast always loved Truth, and therefore will I confess, that frail as I am by Nature, I am wholly excuseless for sinning in Compliance with that Frailty; Because the dark and hidden Things of thy Wisdom Thou hast made manifest to me, and so raised me by thy Grace above the Weakness of Nature; that it is owing entirely to my own Perversity, and not to the Want of any Helps from Thee, that I have thus grossly offended Thee.

8. But foul as I have been and still am, Lord, Thou, I trust, in consideration of my humble Confession, wilt sprinkle me with the cordial purifying Hyssop of thy precious Blood: And then (O then indeed!) I shall be cleansed from every Stain. Yes, gracious Saviour; Thou wilt wash me with the frequent divine Waterings of thy perfecting Grace; and thus, from stained and black all over as I am with innumerable Sins of Commission and Omission, I shall be made whiter

* *See* Appendix, *page* 31.

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PSALM.

9. Thou wilt afford Joy and Gladneſs to my Hearing: And the Bones, which were humbled ſhall rejoice.

10. Turn-away thy Face from my Sins; and blot-out all my Iniquities.

PARAPHRASE.

ter than Snow; Whiter by my Repentance and richer in every Virtue than I was even before I forfeited my baptiſmal Innocence, and Candor,

9. And thus, O GOD my Saviour Thou wilt afford Peace and Joy to my yet diſquieted Conſcience, in the total Abſolution of all my Sins, and an unutterable Gladneſs to my intellectual Hearing in the Promiſe of thy eternal Rewards: And the Bones, theſe very wretched Bones, which were, and ſtill are, humbled by the fatal Effects which Sin has left behind it, ſhall then rejoice in, and ſhare with my Soul, the ſweet Effects of thy Grace confirm'd in me.

10. Turn then, gracious GOD, turn-away thy Face, not from Me thy diſtreſsful Servant, but from my Sins, to be no more incenſed at me for them: And O deign to blot-out of thy Memory all my paſt Iniquities, ſo as to look upon me henceforth with the ſame tender Eye of paternal Affection, as if I had never ſinn'd againſt Thee!

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PSALM.

11. * Create in me a clean Heart, O GOD; and renew a right Spirit in my Bowels.

12. Caſt me not away from thy Face; and take not thy holy Spirit from me.

13. Reſtore to me the Joy of thy Salvation: And ſtrengthen me with a ſovereign Spirit.

PARAPHRASE.

11. And that I may deſerve the Continuation of thy fatherly Tenderneſs, by ſinning no more; create in me a clean Heart, O GOD, clean from every vicious Tendency; and renew, by means of thy ſanctifying Grace, ſuch a right Spirit in my Bowels, ſuch a Spirit of Purity and Love of Thee, as, extirpating every Seed of that evil Spirit which has hitherto lurk'd within me, may purify me; fit me for, and lead me to Thee.

12. For Pity's ſake, O Almighty Creator, caſt me not away from thy heavenly Face: Me whom Thou haſt made out of Nothing, to thy own Divine Likeneſs, on purpoſe that I might be happy forever in the Beatific Viſion of that unſpeakably lovely Countenance. And take not thy holy Spirit from me, the only Guide I have to lead me to Thee.

13. Ah Deareſt, Deareſt, Deareſt Redeemer! Reſtore to me the Joy of thy Salvation: That Joy I ſo eaſily obtained in Baptiſm and ſo foolliſhly ſince forfeited through my own Baſeneſs. And

* *See* Appendix, *page* 31.

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PSALM.

14. I will teach * thy Ways to the Unjuſt; and the Wicked ſhall turn to Thee.

15. Deliver me † from Blood, O GOD, the GOD of my Salvation; and my Tongue ſhall rejoice at thy Juſtice.

PARAPHRASE.

Thou, O Holy Ghoſt, O Divine Comforter, ſtrengthen me, I humbly implore thee, with a ſovereign Spirit; which, preſiding over all my Actions, Words, and even Thoughts, may direct them wholly to thy Glory; to the Encreaſe of Virtue; and to the Confirmation of thy Grace in me.

14. Grant me this Favour, My GOD; that I may make Thee ſome Amends for the Scandal I have ſo often given to Others. Hear me but, Lord; and I will teach thy Ways to the Unjuſt, as well in my Practice as in my Diſcourſe. And ſo exemplary ſhall my Conduct be, that, not only They to whoſe Crimes I have been ny-ways acceſſory, but All the Wicked, who ſee it, charmed with the ſweet Effects of thy Grace and Mercies in me, ſhall forſake their evil Courſes and turn to Thee by a ſincere Repentance.

15. O enable to do this, My GOD! Make me a happy Inſtrument of Converſion to Many; but chiefly to all Thoſe, to whoſe Guilt I have anyways contributed; that thy Juſtice may not be obliged to require their Blood at my Hands. Deliver

* *See* Appendix, *page* 31. † *Ibid.*

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PSALM.

16. Lord, Thou wilt open my Lips; and my Mouth ſhall ſet-forth thy Praiſe.

17. For if Thou had'ſt liked Sacrifice; verily I would have given it: With Burnt-Offerings, Thou *† wilt not be well-pleaſed.

PARAPHRASE.

liver me then, ah Deliver me from the Blood of Thoſe and all Mankind, O GOD, the GOD of my Salvation! And then my Tongue ſhall join with Thoſe of Angels to praiſe, rejoice at, and magnify thy merciful Juſtice, in calling Sinners to Repentance to avoid the Neceſſity of chaſtiſing them.

16. Then, Lord, with the Gift of thy Truths, Thou wilt open my Lips, hitherto cloſed by falſe Shame to Every-Thing but Prophanity and Idleneſs. And then my Mouth, fill'd with the Eloquence of thy Grace, ſhall, in the public inceſſant Acknowledgement of thy Mercies to Me ſo wretched a Sinner, ſet-forth thy Praiſe and glorify thy Name to the End of Life.

17. And That, Dear GOD, Thou knoweſt, is all the Gratitude which I can ſhew. For, if Thou had'ſt liked any other Sacrifice in Expiation of my Crimes; verily, with utmoſt Cheartulneſs, I would have given it: But with Burnt-Offerings, and Sacrifices as of old, Thou wilt not any longer be well-pleaſed. For what Proportion can there be between a Calf or ſuckling Lamb ef-

*† *See* Appendix, *page* 31.

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PSALM.

18. A troubled Spirit is a Sacrifice to GOD: A contrite and an humble Heart, O GOD, Thou wilt not deſpiſe.

19. In thy Good-Pleaſure, O Lord, be gracious to Sion; that the Walls of * † Jeruſalem may be built-up.

PARAPHRASE.

fer'd to Thee and the Enormities, by which I have offended Thee!

18. None, my ſweet Saviour, None: A penitently troubled Spirit grieved at offending Thee, and only grieved for the Love of Thee, is a more grateful, far more grateful, Sacrifice to thy offended Majeſty, my GOD. That, Lord, Thou never doſt reject. No; a truly contrite and an humble Heart, O GOD, Thou wilt, not only not diſpiſe, but graciouſly accept, preferably to every other Offering.

19. Accept then, O accept the lowly Offering of this contrite Heart; and mercifully hear the Prayer I offer not only for myſelf but for all Mankind, yet chiefly, in thy great Good-Pleaſure, O Lord, be gracious to poor Sion, thy faithful perſecuted Flock. Send down thy Light and Grace once more on this unhappy Kingdom; that, with firm Faith a ſteady Hope and ardent Love for Thee, the Walls of thy Jeruſalem, this Land once dear to Thee, may be again built-up upon the ſolid Rock of Truth and Piety, and thus be re-inſtated in the bleſſful Viſion of unfeigned Peace. * †.

20.

* † *See* Appendix, *page* 32.

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PSALM.

20. Then Thou wilt accept a Sacrifice of Juſtice, Oblations, and Burnt-Offerings: Then ſhall they lay Calves upon thy Altar.

Glory be to the Father, and to the Son, and to the Holy-Ghoſt:

PARAPHRASE.

20. Hear then, O Lord, in the Multitude of thy infinit Mercies, this my humble Requeſt. Then ſhall I know, that Thou acceptеſt my Repentance: Then ſhall I know, that Thou wilt accept a Sacrifice of Juſtice from us Sinners, in the Confeſſion of our Sins, the Oblations of our contrite Hearts, and the Burnt-Offerings of Mortifications which we offer to Thee in Penance and Satisfaction for our Sins. Then ſhall all Mankind adore and magnify thy Clemency; and then ſhall They lay themſelves proſtrate before Thee, like Calves upon thy Altar, in a voluntary Sacrifice of Humility, Purity, and Conſtancy to the Glory of thy Name forever.

Glory be to the ever-merciful Father, who from all Eternity decree'd Forgiveneſs to repenting Sinners; and to the ever-generous Son, who from all Eternity offer'd himſelf Mediator for Sinners; and to the Holy-Ghoſt, who eternally prepared the Grace of Repentance for All, who, after Sin, will but make uſe of it.

As

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PSALM.

As it was in the Beginning, is now, and ever shall be, World without End: Amen.

PARAPHRASE.

And may all Glory be refunded in You, O sacred Three-in-One! As it was in the unsearchable Beginning wholly thine; is now, through thy unwearied Goodness, manifested to thy Creatures; and ever shall be solely attributed to Thee by all the World, till Time shall cease and that Eternity of Bliss take place, when Those who faithfully adhere to Thee, shall sing thy Praise and Glory without End, Amen: O make me, JESUS, of the happy Number! Amen, sweet JESUS, Amen.

The PRAYER.

O Adorable Majesty of Heaven! Out of the infinit Multitude of thy tender Mercies, vouchsafe to signalize thy Goodness to me, by blotting out of thy Memory all my past Iniquities. I know, Lord, that I am unworthy of the Blessings I implore: But still, to render myself as pleasing in thy Sight as I can, I readily confess my Guilt, and all the Horrors of it. Far be it from me to plead the Frailty of my Nature, to excuse the Evils I have done. No, my GOD, the frequent Lights and Graces Thou hast given me, to raise me above that Frailty of my Nature, reproach me with the Baseness of my Ingratitude in

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in correſponding ſo very illy to ſo much Bounty. Yet ah my gracious Saviour! Repair what is paſt; cleanſe me with thy All-purifying Blood from my own Sins and thoſe of others; renew my Heart, my Mind and all within me; and ſo confirm me in thy Grace, that both in Body and in Soul I may be wholly thine henceforth forever. Accompliſh the Converſion Thou haſt wrought in me; and, that I may repair the many Scandals I have given, make me the happy Inſtrument of ſaving Many. Accept the true Contrition of my Heart: 'Tis all the Sacrifice I have to offer, and ſuch a Sacrifice Thou likeſt beſt. Accept it then, O GOD, my Saviour, for my Salvation and That of all Mankind. O graciouſly look down upon us all with a relenting Eye; but chiefly, Lord, recall thy Tenderneſs for this deluded Nation. Reſtore it to the Viſion of a perfect Peace, in the Communion of thy faithful Flock; that All may be again eſtabliſhed on the unſhaken Rock of Catholic Belief and Sanctity of Manners. Thus ſhall the Walls of thy protecting Grace be happily rebuilt in this thy once loved Land of Saints. And then, Almighty Majeſty, what Offerings, what Sacrifices of Praiſe, of Thanks and Glory ſhall we not make to Thee? O grant it, GOD of our Salvation, grant it through JESUS CHRIST our Lord. Amen.

FIFTH

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FIFTH
PENITENTIAL PSALM:

PSALM CI.

1. O LORD, hear my Prayer, and let my Cry come to Thee.

2. * Turn not away thy Face from me: In what Day soever I am in Tribulation, incline thy Ear to me.

PARAPHRASE.

1. O LORD, my GOD! Vouchsafe, in the Abundance of thy Clemency, I conjure Thee, to hear my humble hearty earnest Prayer; and, without regard to my Unworthiness, let my distressful Cry come acceptable to Thee, who graciously invitest All, who labour and are heavily laden, to approach to Thee for Refreshment.

2. Ah! Turn not away in Anger thy heavenly Face, the comforting Countenance of thy Grace, from Me, a miserable Sinner indeed, but a repenting One. Do then, O my Saviour, as thou hast promised; and be my Saviour still: In what Day or Hour soever I am in the Tribulation of Terror for my former Sins, or under the Pressure of Temptations to relapse, mercifully incline thy compassionate Ear to my Petition and release me from my Distresses.

3.

* *See* Appendix, *page* 36.

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PSALM.

3. In what Day ſoever I ſhall call upon Thee, hear me ſpeedily.

4. For my Days are vaniſhed like Smoke; and my Bones are grown dry, like a Thing which is parch'd.

5. I am blaſted, like Graſs; and my Heart is dried-up, becauſe I have forgotten to eat my Bread.

PARAPHRASE.

3. In what Day or Inſtant ſoever I ſhall be in any Temptation, Peril or Affliction, and call upon Thee, My only Help; O hear me ſpeedily, my beneficent GOD. For Thou, Lord, knoweſt what Danger I am in, every Minute, when left to myſelf.

4. For my Days, alas, the Days of my Youth, in which I ought to have fortified myſelf with virtuous Habits, are inſenſibly vaniſh'd, like Smoke, without Fruit. And now my Bones are grown inactively dry, and all the Faculties of my Soul wither and languiſh (like a vegetable Thing which is parch'd) With ſpiritual Barrenneſs of Affection.

5. I am blaſted and infected all over, by the contagious Effects which Sin has left behind it within me, like Graſs, which is Sun-burnt: And, ſpite of all my Endeavours to lift my Heart to Thee, It is dried-up with Indevotion and Sloth, becauſe I have forgotten to eat my Bread; becauſe I have neglected to feed on the ſtrengthening Nourriture of thy ſolid Doctrin; becauſe I have

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PSALM.

6. With the Loudneſs of my Groan, my Bone has cleaved to my Fleſh.

7. I am become like a Pelican of the Wilderneſs: I am as a Night-Raven in the Ruins of a Houſe,

8. I have watch'd, and am become as a ſolitary Sparrow on a Houſe-top.

PARAPHRASE.

have ſlighted the Bread of Angels, the ſubſtantial Food of Life Thou did'ſt graciouſly prepare for me.

6. But ah, my ſlighted GOD! How have I ſince wept my former Neglect; how have I lamented my Folly; how have I hated, and ſtill hate, myſelf for my Baſeneſs and Ingratitude! Inſomuch, that, with the Loudneſs and continued Streſs of my Groan, my Bone has cleaved, or, if it has not yet, Lord, it ſhall cleave, to my Fleſh before I give over.

7. So conſcious and aſhamed am I of the ungrateful vile Return I have hitherto made to thy Excels of Bounty, gracious Lord; that I am become fond of Solitude, and, like a Pelican of the Wilderneſs, ſeek the loneliest Receſſes, where I may pour forth my Soul to Thee. And ſo dejected am I at the Rememorance of my Guilt, that I am fearful to appear in the Light, as an Owl, or a Night-Raven, who hides his Deformity in the Ruins of a Houſe.

8. Since my Converſion to Thee, I have watched Night and Day over the Frailty of my Nature

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PSALM.

9. My Enemies upbraided me all the Day; and They, who praiſed me, ſwore againſt me.

10. For I did * eat Aſhes as Bread, and mingled my Drink with my Tears.

PARAPHRASE.

Nature to avoid relapſing into Sin. And am now become averſe to Company, as a ſolitary Sparrow in Retreat on a Houſe-top; placing all my Safety, under thy Grace, in fleeing all dangerous Commerce with Mankind, and fixing my Thoughts wholly on the Abundance of thy Mercies, O my GOD, and on the Means to deſerve them.

9. Therefore is it, that Satan and his Miniſters, My ſpiritual Enemies (before ſo buſy in tempting and encouraging me to rebel againſt Thee) now, enraged at my Repentance, have upbraided me all the Day long with my former Iniquities, to bring me to Deſpair; And, ſeeing that thy Grace preſerves me from it, They, who praiſed me before for ſinning, ſwore, and became implacably incenſed againſt me for endeavouring to give Proofs of my being thoroughly converted from Sin.

10. For Such, O Lord, is the Exceſs of Hatred which thy converting Grace has given me for Sin, that, to puniſh my Senſes for having led me into it, I did often eat Aſhes as Bread, with my neceſſary Food, and mingled my Drink with my Tears of Compunction for having offended Thee.

11.

* *See* Appendix, *Page* 36.

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PSALM.

11. By reaſon of thy Wrath and Indignation, for that, having lifted me on-high, Thou haſt dath'd me on the Ground.

12. My Days are grown like a Shadow: And I am wither'd as Graſs.

PARAPHRASE.

11. And what juſt Cauſe, O my GOD, have not I, an indigent miſerable impotent Worm, to tremble and grieve at the Thought of having ſinn'd againſt ſo dread a Lord; by reaſon of thy Wrath and Indignation to-come? Theſe Thou haſt taught me to fear, by the temporal Inſtances Thou haſt already made me feel of them: For that having lifted me on-high, by the Grace and Means to do good, Thou haſt daſh'd me and the inſolent Preſumption I was elated with on the Ground, by permitting me to fall a Slave to my own corrupt Appetites.

12. And now, alas, when I look-back for the Fruits of my former Life, I find Nothing but an unavailing Shell without Kernel. My Days, inſtead of being fill'd with Subſtance, are grown, like a very Shadow, full of Nothing but Vanity and Darkneſs; and I myſelf, inſtead of being that gay and flouriſhing Thing, I fooliſhly conceited myſelf to be, find, alas, to my Sorrow, that I am blaſted with Guilt and wither'd as Summer-Graſs, for want of the frequent Waterings of thy Grace,

13.

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PSALM.

13. But Thou, O Lord, remaineſt forever; and thy Memory from Generation to Generation.

14. Thou wilt ſtand-up, and take Pity on Sion, for the Time to take Pity on it, for the Time, is coming.

PARAPHRASE.

13. But, blaſted with Guilt as I am, Thou, O Lord, art ſtill the ſame, unalterably merciful good and gracious, and remaineſt ſo forever, without any Poſſibility of our Malice either adding to or diminiſhing from thy immenſe Greatneſs. And thy divine Memory, unchangeable from Generation to Generation, to the End of Time, will not forget thy merciful Promiſe of Grace and Forgiveneſs to the Worſt of Sinners, who ſhall truly repent.

14. In this unalterable Bounty of thine, O my GOD, I place all my Confidence; in This alone I truſt, that Thou wilt ſtand-up in Defence of Me, a repenting Criminal; and wilt farther take Pity on Sion; on this, once holy, now unfaithful, Land: For the Time to take Pity on it is Now: Now it is ſo miſerably immerſed in a Deluge of Errors and Prophaneneſs. Yes, ſweet Lord, yes: For the Time is coming, when All, to whom thy Truth is made known, ſhall gladly embrace it,

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PSALM.

15. Because the Stones of it have pleased thy Servants; and They will have a Compassion for the Ground it stood on.

16. And the Gentils shall fear thy Name, O Lord: And all the Kings of the Earth, thy Glory.

PARAPHRASE.

15. Have Mercy then, have Mercy, Good GOD, on this drooping Kingdom, O abandon it not! Because the very Stones of it have pleased thy faithful Servants, who heretofore served Thee in it. And They will, They as well as We cannot but hold dear our native Land in Compliance with that universal Charity Thou did'st teach, Therefore will thy Saints of this Nation, whether in Heaven or on Earth, have Compassion, and pray for their profligate Country, even for sake of the Holy Ground of Faith it once stood on.

16. Be still propitious then, Almighty Mercy, to this sinful People; and convert them, as Thou did'st the Inhabitants of NINEVE. Then then, shall They magnify thy Goodness: And all the People of every Nation, Gentils as well as Israelites, shall honour, love and fear thy Name, O Lord; Nay, and all the Kings of the Earth, seeing the Wonders of thy all-powerful Grace wrought among us, shall humble themselves with their People, and pay the profoundest Homage to thy irresistible Glory,

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PSALM.

17. For the Lord hath built Sion; and will be ſeen in his Glory.

18. He hath had Regard to the Supplication of the Humble; and hath not deſpiſed their Prayer.

19. Let theſe Things be recorded in another Generation; and the People, which ſhall be * created, ſhall praiſe the Lord.

PARAPHRASE.

17. Truſt then, truſt in thy GOD, O my Soul, for his farther Mercies: For the Lord hath already built the Sion of his Holy Church, in this Iſland, on a firm Rock; and will be ſeen, in his good Time, reſtoring It to all it's former Splendor, protecting it, and ſpaciouſly extending it.

18. For the Lord was ever an unſpeakably bountiful GOD: He hath always, and on all juſt Occaſions had regard to the earneſt and aſſiduous Supplication of the Humble, whenever they have recurr'd to him with Faith Fervor and ſpiritual Confidence: And hath never, no not ever, deſpiſed or diſmiſs'd their Prayer unheard; if they have but perſevered in ſubmiſſively importuning him.

19. Yes, my gracious Lord! My Soul, encouraged by thy paſt Goodneſs, ſhall ſteadily perſiſt in hoping for thy farther Mercies to Me and this my poor deluded Country. O continue then,

* *See Appendix, Page 38.*

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PSALM.

20. Because he hath looked-down from his high Sanctuary; the Lord hath look'd-down from Heaven upon the Earth.

21. To hear the Groans of Those, who are in Fetters: To release the Children of Them, who were put to Death.

PARAPHRASE.

and increase the Gifts of thy Grace to us: And let these Things be recorded to thy Glory in another Generation: And the People as yet unborn, all our Posterity, which shall be created, shall praise the Abundance of thy Bounty to us, Lord; as We now thankfully adore Thee for thy Favours shewn to our Fore-Fathers.

20. Because, with the Eyes of his tender Mercy, He hath graciously look'd-down from his high Sanctuary: Yes: The Lord JESUS, the eternal Word of the Divine Father, hath looked, nay, generously descended, down from his everlasting and glorious Throne in Heaven, to take upon him and become Flesh upon the Earth, for the Redemption and Salvation of his miserable sinful and undeserving Creatures.

21. The eternal Son of GOD hath vouchsafed to take upon him our Nature; that, by his Mediation, He might prevail upon his heavenly Father, to hear the Groans of Those, who are in Purgatorial Fetters beyond the Grave, or in the Chains of sinful Inclinations on this Side of it; and might move him to release from their Sins and sinful Affections the Children of Them, who were,

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PSALM.

22. That they may proclaim the Name of our Lord in Sion, and his Praiſe in Jeruſalem.

23. When Nations ſhall aſſemble together into one Place; and Kings to ſerve the Lord.

PARAPHRASE.

were, alas, through their own Fault, put to eternal Death, by following the Suggeſtions of Satan, that Theſe, at leaſt, may not periſh with their unhappy Parents.

22. Ah! Avert it, loving Saviour! Rather grant thy Servants the Grace, that They may, by acknowledging the Infinity of his Mercies, proclaim the adorable Name of GOD thy eternal Father our gracious Lord, in the Sion of his and thy Holy Catholic Church; and, thus doing, magnify extend and perpetuate his, thine, and thy bleſſed Spirit's juſt Praiſe in this Other-Jeruſalem, this City and Nation once ſo Holy and precious in thy Sight.

23. O! Forward then, Almighty Mercy, we implore Thee: Forward the Time, when all Nations, converted to thy Truth, ſhall, with like Faith and Charity, aſſemble together into one Place of religious Worſhip Praiſe and Thankſgiving to Thee; and when all the Kings of the Earth, as well as their People, ſhall with one Accord pay Obedience to the Faith and Doctrine of thy Church; and unite within her ſalutary Pale, to ſerve Thee, the Lord of All.

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PSALM.

24. He anſwered him in the Courſe of his Vigor: Tell me the Fewneſs of my Days.

25. Call me not back in the midſt of my Days; thy Years are from one Generation to another.

PARAPHRASE.

24. How often, O eternal Father, has thy humbled Servant beheld this bleſſed Time from far, in the Fulneſs of Truſt in his Saviour! And how often, recollecting the gracious Promiſe of thy Chriſt to hear all Thoſe who call upon him, has he anſwer'd him in the Courſe of his contemplative Vigor: Reveal to me, tell me, O Saviour, the Fewneſs of my Days! Shall I live to joy in the happy Converſion of my dear deceived Country? Shall I be bleſt with ſeeing my Prayers take effect and all Men adore Thee in faithful charitable Unity?

25. O call me not back, take me not out of this World, Lord, in the midſt of my Days, the Days in which Thou haſt promiſed to hear me, if I call upon Thee. Tho' I ſhould live for Ages I ſhall but have half-lived; if I do not ſurvive thy Wrath upon my Brethren. Ah! Let That ceaſe then, Dear GOD, and take me to thyſelf as ſoon as Thou pleaſeſt. Yet whatever be thy bleſſed Pleaſure, I ſubmit: Not my Will but thine be always done. Only, if ſo thy Mercy ſhall think fit, let me, before I die, rejoice in the Re-eſtabliſhment of Piety in this Land. For thy Years are from one Generation to another without End

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PSALM.

26. In the Beginning, O Lord, Thou did'ſt lay the Foundation of the Earth; and the Heavens are the Works of thy Hands.

27. They ſhall periſh, but Thou remaineſt; and All ſhall grow old like a Garment.

PARAPHRASE.

End and ſtill the ſame; and Thou can'ſt preſerve me for that joyful Sight; that Thou may'ſt diſmiſs thy Servant in Peace according to thy Word, when his Eyes ſhall have beheld thy Salvation.

26. In the Beginning of Time, O Lord JESUS, Thou, who art without any Beginning, the WORD of GOD, didſt lay the Foundation of the whole Earth, and all Things in it; and the wonderful Production, Preſervation, and Government of the Heavens, and all Things in them or under them, are the eaſy Works of thy all-powerful Hands. What then, Almighty Sovereign, can havePower to reſiſt thy bleſſed Will? Or what ſhall hinder Thy Mercy, from converting all to Thee?

27. The Earth, and the material Heavens too, with whatever in them is Matter, Thou waſt pleaſed to make periſhable, and therefore they ſhall periſh. But Thou, O GOD, art a pure Spirit, and remaineſt forever. And while They All ſhall grow old and decay, like a worn-out Garment; thy Majeſty and Glory ſhall live unalter'd and unalterable to Eternity.

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PSALM.

28. And as a Cloak, Thou wilt change them, and they ſhall be changed; but Thou art the very ſame, and thy Years will not fail.

29. The Sons of thy Servants ſhall have a Habitation: And their Seed ſhall be directed forever.

PARAPHRASE.

28. And, as a Cloak, when it comes to Decay, is thrown off for a new One to ſucceed it; ſo Thou, Lord, as thoſe periſhable Beings waſte away, wilt with the ſame Eaſe with which thou did'ſt firſt produce them, change them, and put Others in their Place; and they ſhall be changed at the good Pleaſure of thy infinit Power and Wiſdom, without the leaſt Alteration or Inconſtancy in Thee. For them Thou didſt make, by Nature, changeable: But Thou, my GOD, art, by Nature unchangeable, always the very ſame; and thy Years, which are thy Eternity, will not, cannot fail.

29. Unalterably bleſſed then as Thou ever waſt, art, and wilt be, O my GOD, what but thy infinit Bounty could induce Thee to create Us, the Sons of thy Servants, to enjoy thee forever? In that Bounty therefore alone thy Servants hope, that They and their Poſterity ſhall have a bliſsful Habitation in thy glorious Kingdom; and that their Seed, and their Seed's Seed, ſhall be henceforth directed, by thy efficacious Grace, to perſevere in loving, ſerving and praiſing Thee in this Life, till it ſhall pleaſe thy tender Goodneſs

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PSALM.

Glory be to the Father, and to the Son, and to the Holy-Ghoſt:

As it was in the Beginning, is now, and ever ſhall be, World without End: Amen.

PARAPHRASE.

neſs to transfer us all to the unſpeakable Happineſs of being intimately united to Thee forever.

Glory be to the Father, who created us out of Nothing by his Almighty WORD: And Glory be to that Almighty WORD the Son, who ranſom'd us from Sin and Satan at the big Price of his precious Blood; and Glory be to the Holy-Ghoſt, who offers to All, his All-enlivening Grace.

As it was due to Thee, O Lord, in the Beginning, when thy Goodneſs was firſt manifeſted in our Creation; is now, when thy Mercy is fulfill'd in our Redemption and Sanctification; and ever ſhall be in that World, where without End thy Bounty will ſhew itſelf juſtified, as well in puniſhing the Impenitent as in forgiving and glorifying the truly and perſeveringly Penitent. AMEN, my GOD, Amen, Amen.

The PRAYER.

O Sovereign Lord and Ruler of all Things! My GOD! My Saviour! My Father and my Friend! To Thee at length I lift my contrite Heart,

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Heart, altho' alas, full late. Accept it, Lord, ſuch as it is, ſtain'd and corrupted with Guilt, and guilty Inclinations; and, in conſideration of my preſent Repentance, free me from my paſt Iniquities; and ſuffer me no more to commit any freſh Offences: Alas! When I reflect how much of that precious Time, which Thou haſt graciouſly afforded me to work my Salvation in, I have not only trifled-away in Idleneſs, but even made uſe of to offend and injure Thee: when I look back upon the fruitleſs ſinful Life I have hitherto led, my Conſcience flies into my Face. And Satan, who tempted me to ſet thy Juſtice at defiance, would fain perſuade me to give-up thy Mercy by deſpairing in it: But ah, all-bounteous GOD! When I again reflect on the kind Promiſe Thou haſt made of pardoning the Worſt of Sinners, who asks but thy Forgiveneſs with ſincere Repentance; thy hitherto experienced Goodneſs urges me to hope in Thee, in ſpite of all the baſe Suggeſtions of my infernal Enemy. Yes, my ſweet Saviour, I will hope in Thee for Pardon. O! grant it then, dear Lord, to Me and all this ſinful Nation. Have not the Crimes of our Fore-fathers, nor our own, in thy Remembrance, to be ſtill angry with us for them: But tenderly look down upon Ourſelves and our Poſterity with thy converting Grace and Clemency; that thy pure Faith, may be re-built and ſtrengthen'd in our Minds and Hearts. Ah GOD of Mercies! Acquieſce to this my Soul's Requeſt; that We may All, with one Accord, adore, and ſerve, and honour Thee in all our Actions, Words, and Wiſhes, till Thou haſt fitted us for being

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fill'd with Thee and totally abſorb'd, together, with the reſt of thy loved heavenly Hoſt, in the unbounded Flood of thy eternal Bliſs. This We, thy uſeleſs, humble, contrite loving Servants, earneſtly yearn after: And This, we truſt, we ſhall obtain; not through any Merit which our frail and fickle Nature has to boaſt of without Thee, but through the Merits which thy precious Death and Sufferings have imparted to our otherwiſe unfruitful Works, O Chriſt our Lord, who with the Father and the Holy-Ghoſt doſt live and reign in one co-equal undivided Trinity for ever and ever. Amen.

SIXTH

PENITENTIAL PSALM:

PSALM CXXIX.

1. FROM the Depths I have cried-out to Thee, O Lord; Lord hear my Voice.

PARAPHRASE.

1. FROM the deplorable Depths of Diſtreſs, which the miſerable Slavery of Sin and Satan have plung'd my Soul into, in the Fulneſs of my repenting Heart, I have cried-out for Mercy to Thee, O Lord my GOD: Lord hear my Voice; and according to thy gracious Promiſe, let me not call upon Thee in vain.

2.

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PSALM.

2. Let thy Ears * be attentive to the Voice of my Petition.

3. If thou wilt † keep Account of Iniquities, O Lord; Lord, who will undergo it?

4. Becauſe there is Propitiation with Thee; and by reaſon of thy Law, I have expected Thee, O Lord.

PARAPHRASE.

2. But let thy tender Ears be condeſcendingly attentive to the Voice of my lowly Petition, to grant me the Pardon and Grace I implore; without regarding the manifold Crimes, by which I have render'd myſelf unworthy of any favours from Thee.

3. For if Thou, the GOD of Mercies, wilt keep a ſtrict Account of all our Iniquities, to reward us according to our Deſerts in the utmoſt Rigour of thy Juſtice, O Lord; Lord, who, even among the moſt Innocent of Men, will be able to undergo the all-diſcovering Scrutiny, or to ſtand the Terrors of it?

4. Whereas, O loving Saviour! Sinner, wretched Sinner, as I am, I dare throw myſelf wholly upon thy Sentence for Mercy; becauſe there is Propitiation with Thee: And ſuch Confidence have I in thy ineffable Truth; that, by reaſon of thy merciful Law in favour of repenting Sinners, ſo far am I from being terrified at thy coming that

* *See* Appendix, *Page* 43. † *Ibid.*

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PSALM.

5. My Soul hath expected in his Word: My Soul hath hoped in the Lord.

6. From the Morning Watch until Night, let Iſrael hope in the Lord.

7. Becauſe with the Lord there is Mercy; and with Him plentiful Redemption.

PARAPHRASE.

that I have expected Thee with Anxiety, O Lord to take me to Thyſelf.

5. Yes, My Soul, wholly truſting in the Mercies of my good GOD, hath expected and repoſed all it's Comfort in his gracious Word; My Soul hath hoped, with a filial Confidence, in the Salvation of my Lord; who is able and ready to ſave me; who has promiſed Mercy to All who ſeek it of him; and who is as incapable of deceiving as of being deceived.

6. Wherefore from the Morning Watch of their earlieſt Infancy, until the Night of Death, let all faithful Chriſtians, the true Inheritants of Iſrael, fix a reaſonable Hope, built upon a ſteady and ardent Faith and Charity, in the Lord their GOD.

7. Becauſe with the Lord, whom we have to do with, there is infinit inexhauſtible Mercy: For he delights in Goodneſs; he is ſlow to Anger, and, tho' terrible in Wrath, yet he can be appeaſed. And with Him there is ſuch plentiful Redemption, that, the more Graces are received from him, the more he is ready to beſtow.

8. And

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PSALM.

8. And He will redeem Iſrael from all his Iniquities.

Glory be to the Father, and to the Son, and to the Holy Ghoſt:

As it was in the Beginning, is now, and ever ſhall be, World without End: Amen.

PARAPHRASE.

8. And He, with the immenſe Price of his precious Blood, which he pour'd-forth ſo plentifully for All who will reap the Benefit of it, will redeem every Chriſtian Inheritant of Iſrael from all his Iniquities, on a ſincere Repentance. O give it to us, gracious Saviour! Give it to us All.

Glory be to the Father, on whoſe unalterable Truth we build our Faith; and to the Son, in whoſe redemptive Mercy we place all our Hopes; and to the Holy-Ghoſt, by whoſe ſanctifying Love we are lifted to Benefit by that Redemption which is wrought in us.

And may all Glory be paid to Them: As it was in the Beginning, when They decree'd this Redemption; is now, through the Grace reap'd from it by faithful Chriſtians and proffer'd to all Men; and ever ſhall be, by the Bliſs which this Redemption ſhall afford, to all Such as make a right Uſe of it, in that World which will ſubſiſt without End. AMEN, Dear GOD, Amen: Be it ſo, Amen.

The

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The PRAYER.

O Lord, our generous Redeemer! Mercifully deign to look upon us, not with an Eye of Indignation and Contempt, but with thy wonted Pity; and hear our Sighs and Vows. Regard not our Iniquities: For, if Thou wilt attend to Them; who ſhall endure thy Preſence, in whoſe all-piercing Sight the Cleaneſt of us All are far from clean. Think, then Dear Saviour, only think upon that tender Goodneſs, which moves Thee to forgive; and ſpare us All. For We are all thy own, O Lord, Thou Lover of our Souls! View then thy Image in us, not as We have disfigured it by Sin, but as What Thou can'ſt reſtore it to by that all-purifying precious Blood, which Thou haſt ſo profuſely ſhed for us. Exert thy plentiful Redemption and ſend us by thy Holy Spirit the Grace to reap Salvation from it: For, without thy Aſſiſtance to profit by it, in vain are we redeem'd. In Thee we place our Hopes, let us not therefore be confounded; but as Thou haſt ſo generouſly vouchſafed to die for Us on Earth, give us to live with Thee for all Eternity in Heaven. Amen.

SEVENTH

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SEVENTH
PENITENTIAL PSALM:

PSALM CXLII.

1. LORD! Hear my Prayer; give Ear to my Supplication, according to thy Truth: Hear me according to thy Juſtice.

2. And enter not into Judgment with thy Servant: For No-One living ſhall be found Juſt in thy Sight.

PARAPHRASE.

1. O Lord, my heavenly Sovereign! Hear my humble Prayer; which I offer with Faith, Confidence and Love, to obtain thy Bleſſings: Give a favourable Ear to my earneſt Supplication for thy Protection againſt Temptations and Dangers, according to thy Truth, by which Thou haſt promiſed to liſten to All, who call upon Thee in their Neceſſities. O! hear me then according to thy Juſtice: Not that Juſtice, with which Thou puniſheſt the Wicked, but That, with which Thou fulfilleſt every gracious Promiſe Thou haſt made to repenting Sinners.

2. Have Pity on me then, O my GOD, and enter not into a rigorous Judgment with Me thy penitent Servant, great as my Offences are: For, if Thou, O GOD, wilt examin Mankind with the ſame uncompaſſionate Severity they uſe to Each,

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PSALM.

3. For the Enemy hath perſecuted my Soul: He hath brought down my Life to the Earth.

4. He hath placed me in Darkneſs, like the Dead of paſt Ages; and my Spirit is in Anguiſh at myſelf: My Heart is diſturb'd within me.

PARAPHRASE.

Each-other; No-One living Mortal ſhall be found Juſt in thy all-perceiving Sight.

3. Wherefore I beſeech Thee, O Lord of Mercies, to ſoften thy Rigor. For the infernal Enemy hath perſecuted my Soul, to alienate it from Thee by his deteſtable Artifices: And by the Weight of ſinful Affections, which he hath brought upon me, through my own Folly, he hath brought-down my Life to the Earth, and to earthly Attachments.

4. With ſuch innumerable Illuſions hath he fill'd my Soul, that he hath placed me in a Darkneſs of Guilt which diſables me from thinking on Thee; and in This hath made me, for the preſent, like the Dead of paſt Ages, thoſe unhappy Wretches, whoſe chief Torment is the being deprived of thy enlivening Countenance. And therefore my Spirit is, and well O GOD may it be, in Anguiſh at conſidering the wretched mental Abſence from Thee which I ſee myſelf in; and with juſt Reaſon is it, that my Heart is ſo grievouſly diſturb'd within me.

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PSALM.

5. I reflected on the Days of old; I conſider'd all thy Deeds: I meditated on the Works of thy Hands.

6. I ſtretch'd forth my Hands to Thee: My Soul is to Thee as Earth without Water.

7. Hear me quickly, O Lord: My Spirit hath fainted.

PARAPHRASE.

5. For ah my GOD! I have reflected on the many Days I have ſo miſerably miſpent of Old: I have conſider'd all thy wondrous Deeds of Mercy to me thy ungrateful Creature, notwithſtanding the little I have done to pleaſe Thee, and the much I have done to offend Thee: I have meditated on all the Works of thy bountiful Hands, and found what a Wretch I have been in not fixing all my Delight and Happineſs in loving and honouring Thee.

6. Therefore, O my Sovereign Happineſs, have I ſtretch'd forth my Hands, in confident Hope, to Thee; who alone can'ſt recover me from the deplorable State of Sin and Weakneſs, which I have ſo inconſiderately plunged myſelf into: My Soul is yearning to be refreſh'd with Grace by Thee, as Earth, which is parch'd-up by being long without Water, yearns after Rain.

7. Hear me then and fly quickly to my Aſſiſtance, O Lord: For my Spirit, by being ſo long abſent from Thee my only Strength, hath fainted and is become ſlothful and unactive.

O turn

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PSALM.

Turn not away thy Face from me: And I ſhall be like Thoſe who deſcend into the Lake.

8. Make me to hear thy Mercy betimes: Becauſe I have hoped in Thee.

9. Make known to me the Way I am to walk in; becauſe I have lifted-up my Soul to Thee.

PARAPHRASE.

O turn not away in Anger thy lovely Face from Me thy indigent Creature. But take Compaſſion on me, and conſider, that, unleſs Thou vouchſafeſt to look-down upon me with an Eye of Tenderneſs, I ſhall be like thoſe forlorn impenitent Wretches, who, dying in their Sin, deſcend into the horrid Lake of Miſery never to revert from thence.

8. Make me, O gracious Saviour, to hear the Voice of thy Mercy betimes. Say to me inſtantly, thy Sins are forgiven; and let me no longer bear the Chain of my ſinful Ties, becauſe Thou knoweſt, Lord, I have hoped in Thee with a firm and filial Confidence.

9. And that I may not henceforth be ſeduced into forfeiting again thy Mercy by freſh Offences, make known to me the Way of Grace I am to walk in; becauſe, O Lord, ſince my Converſion to Thee, I have lifted-up my Soul in Sighs and Tears to Thee, the GOD of my Salvation, with a ſincere Sorrow for having offended Thee for the paſt, and an ardent Deſire of ſerving Thee faithfully for the future.

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PSALM.

10. Deliver me from my Enemies, O Lord; To Thee I have had recourse. Teach me to do thy Will; because Thou art my GOD.

11. Thy Good Spirit will conduct me * into the right Ground: For thy Name's sake, O Lord, Thou wilt make me live by thy Equity.

PARAPHRASE.

10. Deliver me from all my Enemies, the Enemies to my Salvation, as well visible as invisible Ones, O Lord: For to Thee, My only Safeguard, I have had Recourse for Protection and Assistance. And that I may ever labour to deserve, through thy Grace, thy blessed Succour in all my Necessities, teach me to do thy heavenly Will, and give me a Heart to do it: Because Thou, Lord, art my GOD, and thy blessed Will alone is all I covet, all I wish to know and do; and yet, is it what I cannot do without Thee.

11. Hence, my dearest Saviour, do I firmly trust in thy Goodness, that the Holy-Ghost, thy Good Spirit, will conduct me safely by his sanctifying Grace into the right Ground of a Holy Faith, animated by Good-works: And for thy Holy Name's Sake, O Lord JESUS, Thou wilt make me live a Life of Grace in this World, and a Life of eternal Glory in the Next, by thy unalterable Equity which is ever impartially ready to lay hold on every Means to favour repenting Sinners.

12.

* *See* Appendix, *Page* 46.

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PSALM.

12. Thou wilt reſcue my Soul out of Tribulation. And in thy Mercy Thou wilt * deſtroy my Enemies.

13. And Thou wilt deſtroy All, who afflict my Soul; becauſe I am thy Servant.

Glory be the Father, and to the Son, and to the Holy-Ghoſt:

PARAPHRASE.

12. Yes, my JESUS, Thou wil't reſcue my poor afflicted Soul out of every Tribulation of Sin, and the fatal Conſequences of it, which beat me down and keep me from uniting more intimately with Thee. And in the unparallel'd: Abundance of thy Mercy, Thou wilt deſtroy all my ſpiritual Enemies and confound the Devices of my temporal Ones; ſo that They ſhall not have Power to alienate me from Thee.

13. And Thou wilt add the farther Mercy to deſtroy all the Powers of Hell, who afflict my Soul, and to reſtore me to that bliſsful Peace, which is only to be poſſeſt by the Teſtimony of a good Conſcience; becauſe I am thy Penitent, tho' ſinful Servant; whom Thou cameſt on Earth purpoſely to redeem, O JESUS, Thou Saviour of Souls!

Glory be to the Father, in whoſe eternal Mind Thou, lovely JESUS, waſt begotten: And to Thee, Deareſt JESUS, the Divine Son of that Almighty Father, who did'ſt take Fleſh of an

* *See* Appendix, *Page* 46.

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PSALM.

As it was in the Beginning, is now, and ever ſhall be, World without End: Amen.

PARAPHRASE.

unſpotted Virgin to redeem me: And to the Holy-Ghoſt, whom Thou, O gracious JESUS, haſt ſent to comfort and ſupport Me, and all Men with his Grace.

And may all Glory be forever given You, by me, O adorable Trinity, as it was in the Beginning when Thou broughteſt me to the Light of thy Salvation by Baptiſm; as it is now, Thanks to the Repentance thou haſt given me; and as it ever ſhall be by Means of the Perſeverance in thy Love, which I hope to maintain through thy Mercy. O grant this ineſtimable Bleſſing to Me and all repenting Sinners; that we may forever enjoy Thee and ſing thy Praiſe and Glory, both in this World, and in that Other which ſhall perſiſt without an End. Amen, Amen, my GOD. O let it be ſo: Amen.

THE

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THE

ANTIPHON PARAPHRASED.

ANTIPHON.

REmember not, O Lord, our Offences, nor Thoſe of our Parents: Neither take Thou Vengeance on our Sins.

PARAPHRASE.

REmember not, O Lord, we implore Thee, our own paſt Offences, either Original or Actual, to be averſt to us for them. Nor be mindful of Thoſe perſonal Offences of our Parents, by which they have rebell'd againſt Thee, to puniſh them either here or hereafter. Tho' Thou may'ſt puniſh wicked Parents in the Miſeries Thou inflicteſt on their wicked Poſterity; Thou wilt not ſuffer the juſt Son to bear the Iniquities of his Father, but wilt rather accept the Piety of Good Children to mitigate thy Indignation againſt their Parents, whenever they call upon Thee for that Purpoſe. For, if, like a Jealous GOD, Jealous to engroſs the Hearts of thy own creating, Thou doſt often-times viſit the Sins of reprobate Fathers, with temporal Afflictions on their righteous Children; yet, as Thou art a propitious GOD, Thou doſt always ſhew Mercy to Thouſands of thoſe Children who love Thee and keep thy Commands; and art ever gracious even in afflicting them, by affording

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them Grace to convert thoſe Afflictions into Means of Salvation. O! hear us then, dear Lord, and exert thy tender Mercy to our Parents and to Us: Neither take Thou Vengeance on their or our Sins: But graciouſly accept our preſent Repentance and Love for Thee, to blot out their Guilt and ours, and to remit, to Them and Us, all the bitter Conſequences, eternal or temporal of having ſinn'd againſt Thee; eſpecially thoſe temporal Puniſhments which may obſtruct our ſpeedy Converſion to Thee.

The PRAYER.

HEAR, O gracious GOD, I beſeech Thee, my contrite and humble Petition, and enter not into Judgment with thy Servant: But view my Repentance; improve it; and, in Conſideration of the filial Hopes I have placed in Thee, mercifully forgive all the Sins of my Life paſt, and all the Puniſhment due to them. Deliver me from the Frailty of my Nature, from every Affection and proneneſs to Sin, and from all Temptations which ſurround me: Deliver me from the Devil, the World, and my own wretched Fleſh: And deliver me from all my Enemies viſible and inviſible. Weaken their Power, confound their Devices, and bring to naught all their Attempts to alienate me from Thee my only Joy, my only Happineſs, and all my Deſire. Be Thou my Protector my Refuge and Comfort in all my Afflictions.

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Afflictions ſpiritual and temporal. Send thy Holy Spirit to conduct me through my Station with Chriſtian Perſeverance and Improvement in Perfection. For the ſake of thy Holy Name JESUS, be a Saviour to me; and, for the ſake of that precious Blood, which Thou did'ſt ſo plentifully ſhed for my Redemption, to prove thyſelf my Saviour, reſcue my Soul from all which is earthly. Hide me in thy ſacred Wounds; unite me intimately to thyſelf; and graciouſly reſtore me to a true Tranquillity of Conſcience. Hold not in Remembrance, to puniſh them, the Sins of my Life paſt; or thoſe of my Parents: But mercifully remit to Us, not only the Guilt, but all the evil Conſequences of them, and reconcile Us perfectly to thyſelf; that, in and through Thee, I may live a Life of perfect Grace and Purity on Earth, till it ſhall pleaſe thy unexhauſted Goodneſs to transfer me to a Life of everlaſting Glory with Thee and thy loved Saints in thy celeſtial Kingdom. Amen, Sweet JESUS, Amen. Do Thou, of thy extenſive Mercy, ſo diſpoſe: Amen.

THE

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THE THANKSGIVING PSALM Of JUBILEE, *In the LITANY of the SAINTS.*

PSALM LXIX.

1. ATtend to my Aid, O GOD; O Lord make haſte to help me,

2. Let them be confounded and ſeized with Fear, who ſeek my Soul.

PARAPHRASE.

1. MErcifully vouchſafe to attend, with thy confirming Grace, to my Aid, O GOD: And ſince Thou haſt generouſly deign'd to free me from the oppreſſive Yoke of the infernal Tyrant; be farther propitious to me, I moſt humbly beſeech Thee, O Lord, and make haſte to help me forward in thy Grace and in every Good-work.

2. And O permit not my ſpiritual Enemies to interrupt my ſpeedy Progreſs in thy Love and Service; but let them All, viſible or inviſible, be confounded, by thy protecting Grace in me, and ſeized with Fear of thy avenging Juſtice, who ſeek to pervert or to perplex my Soul.

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PSALM.

3. Let them be turn'd-back and bluſh for ſhame, who will Evils to me.

4. Let them forthwith be turn'd-back, bluſhing for ſhame, who ſay to me: Well, Well.

5. Let *All*, who ſeek Thee, exult and rejoice in Thee: And let thoſe, who love thy Salvation, ſay always; our Lord be be magnified.

PARAPHRASE.

3. Let *All* them be turn'd-back, with Converſion, Confuſion, or Diſappointment, and bluſh for ſhame of their own Perverſity, who dare, in Defiance of Reaſon, Conſcience, and thy Grace, to will Sin, the worſt of Evils to me.

4. Let them forthwith be turn'd-back, in the very minute they open their Mouths, ſilenced by their own Conſciences, and bluſhing for ſhame of their baſe Flattery, who, ſpeaking of my paſt Life, ſay to me: Well haſt Thou done: or, ſpeaking of my preſent Repentance, ſay: Well would'ſt thou do to deſiſt.

5. Let *All* thy Faithful Servants, who ſincerely and heartily ſeek Thee, exult and rejoyce in Thee, their Hope, their Help, and only ſolid Happineſs; and let all Thoſe, in Heaven and on Earth, who love thy Salvation, join in one bleſſed Communion of Saints, and ſay, and ſing always, in Thanks to Thee for thy infinit Mercies to them and to me a wretched Sinner: Our Lord be magnified, in his unſearchable Greatneſs impenetrable Wiſdom and inexhauſtible Goodneſs, forever.

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PSALM.

6. But I am needy and poor: O GOD help me.

7. Thou art my Helper and my Deliverer: O Lord! make no Delay,

Glory be to the Father, and to the Son, and to the Holy-Ghost:

PARAPHRASE.

6. With Them, O gracious GOD, do I chearfully join, with all the Powers and Fervor of my Soul, to thank, praise, and magnify thy Mercies and wondrous Works: But I am needy and poor of every Good, and therefore but little (O how little!) worthy to join with them. Yet, O GOD help me to become more worthy; that, with Them, I may glorify Thee as I wish, and ought to do.

7. For Thou art my Sovereign only Helper, in all which is Good, and my powerful generous Deliverer from all the Bad I escape. O Lord then make no Delay to raise me to that Perfection of Love for Thee, which may qualify me to enjoy and be intimately united to Thee forever, in the blissful Society of thy Saints and Angels,

Glory be to the Father, who makes the blessed Spirits above his Ministers; and to the Son, who redeem'd Mankind to make them Saints and associate them with those Spirits; and to the Holy-Ghost, who sanctifies Us miserable Sinners, to join us in one Communion with all the heavenly Host.

As

PSALM.

As it was in the Beginning, is now, and ever shall be, World without End: Amen.

PARAPHRASE.

And may all Glory be to this all-gracious Trinity, as it was in the Beginning, before Angels were created; is now, since Man's Association with Angels; and ever shall be, when persevereing Penitents shall reap the Benefits of this Association, by glorifying GOD's manifested Mercies, in one visible Communion of Saints, in that World, where his all-filling Glory, and their untold Rewards shall be display'd without Measure and without End. Amen, Great GOD! Amen: Ordain it so to be, Amen.

The Prayer to the Thanksgiving Psalm of Jubilee *in the Litany of the* Saints.

O My Lord GOD! Thou Source of every Good! Have mercy on me: And since Thou hast so graciously vouchsafed to free me from the Chains of Sin, and rescued me by thy converting Grace from the Tyrannic Servitude of Satan; O! farther let thy unexhausted Bounty deign, not only to preserve me from all future Lapses but even, to forward me in every Grace and Virtue. Suffer not Hell nor any of it's Emissaries to stay or to retard my speedy Progress towards Perfection; to weaken my Repentance for my former Life; or to abate my Zeal and Fervor

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Fervor in amending it. But rather help me, every Day, nay, every Hour and Instant, to advance still more in loving, serving, and glorifying Thee. For this Intention, Lord, I offer-up to Thee the Prayers and Praises of all thy Saints and Angels in Heaven and on Earth: That, What is wanting in me to render my Petition grateful, their Merits and thy Mercy may make-up, and What my Poverty and Littleness deserve not to receive their Intercession may obtain. O make me worthy then, in their Communion, to magnify thy awful Name. Unworthy as I personally am, at present, and poor in all which Thou art pleased with; Thou, Lord, can'st make me rich. O! do it therefore for thy Mercy's Sake: And, since Thou know'st how frail I am, and how beset, on all Sides with Dangers, in every Instant of my Life; be pleased to strengthen me without Delay, with thy confirming and improving Spirit; that I may speedily be fitted for enjoying, with Thy heavenly Host, thy blissful love-rewarding Countenance forever. Amen.

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APPENDIX

TO THE SEVEN PENITENTIAL PSALMS:

Containing a General Argument of them, with the TITLES, ARGUMENTS, *and* ANNOTATIONS, *proper to each particular* PSALM.

BRITISH MUSEUM

The *GENERAL ARGUMENT.*

THE whole Psalter is a kind of Divine Poem, full of spiritual Intelligence, rich in the sublimest Doctrins, and abounding with mystic Sweets capable of enlivening the Mind, of cherishing the Heart, and of ravishing the whole Soul with exquisit Delight. It is an abundant Treasure of celestial Grace, teeming with the richest Fruits of Unction in the Souls of Such as are, and will be at the Pains of diving to the Depth of its latent Beauties. These are not so much apparent in the Shell as in the Kernel, not so feelingly to be relish'd in the Letter as in the Allegory, not to be number'd by the Multiplicity of Words, but by the numerous Mysteries they are full of.

This

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This *Psalter* then is compoſed of a hundred and fifty *Pſalms*, and is ſo call'd from the muſical Inſtrument to which *David* chiefly adapted them, call'd by the *Hebrews*, according to the Moderns, *Nablum*, or rather *Nebel* נבל; by the *Greeks* ψαλτήριον; by Some of the *Latins*, ORGANUM; tho' by Others more rightly PSALTERIUM, a ten-ſtring Inſtrument, according to the moſt judicious Conjectures, not very unlike our modern Harps. For *David*, as it appears in the *Firſt* of *Paralipomenon*, (or *Chronicles*) xv. play'd upon this Inſtrument himſelf, when actually dancing before the Ark of the Lord, which was much more practicable for him to do, ſuppoſing it to be a *Harp* than an *Organ*. Not-but this laſt-mention'd Inſtrument made one Part of the ſacred Symphony which preceded the ſolemn Proceſſion, as appears from the juſt-quoted *Chapter*.

It appears then, from thence, that our Holy Monarch, when he brought back from *Sylo* the Ark of GOD, choſe four thouſand Men of *Iſrael*, who, with *Pſalteries* (or *Harps*) Viols, Organs, Tymbrels (or *Drums*) Trumpets and Cymbals (or *Kettle-drums*) ſhould accompany the Vocal Notes theſe *Pſalms* were ſung in. Upon which Occaſion the *Pſalms* probably were call'd the *Pſalter* from the *Pſaltery*, That being the Royal Inſtrument. Out of theſe four Thouſand, he choſe a hundred and fifty Princes, who preceding, might preſide over and direct the Reſt; probably, by beginning Each the *Pſalm* alloted to him, and giving the Key of it to the Others of his Band. Again over Theſe, he

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he placed other Four, by Name, *Ethan*, *Heman*, *Aſaph* and *Idithum*, perhaps, as chief Muſic-Maſters of this numerous Choir. And finally the Sons of *Core* he placed over the Door-keepers.

Now, tho' many of the *Pſalms* bear the Names of Theſe in their Title, either for the ſake of doing honour to their Miniſtry, or for the myſtic Signification of their Names and Offices; yet, if we follow the Sentiments of St. *Auguſtin*, and many other conſiderable Interpreters, they were All compoſed by *David* himſelf. But St. *Jerom* and Others, are of a contrary Opinion. This however is pretty generally agreed-to, that he was Author of ſeveral of the principal Ones, and Compiler of all.

One Thing is very certain, that this ſacred *Pſalter* is rich in the ſublimeſt Spirituality the Soul can aſpire to; and is variouſly interſperſed with the moſt uſeful Inſtructions, one while by Way of wholſome Precept, one while in Menaces of the moſt terrifying Puniſhments, and another while in the moſt intereſting Promiſes of ineffable Rewards. Here It diſſolves with the deepeſt Contrition of a Heart embitter'd by the Conſideration of it's own Guilt; and there It melts with the overflowings of a Soul gladded by the ſupernatural Unction of an abounding Grace. In ſhort, It every-where teems with the Divine Praiſes, expreſt in ſo pathetic and pleaſing a Manner, that like the Flowers in a variegated Garden, they add Beauty to Fruitfulneſs, and make it the more profitable by rendering it ſovereignly delightful. To ſay all in a

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few Words, there is such a Kind of Divine Magic in these sacred *Canticles*, as is capable, with proper application, of appeasing GOD's Wrath, procuring his Favour, destroying Sin, obtaining Pardon, quieting the Conscience, enlightning the Mind, rejoicing the Heart, and renewing and fortifying the whole Soul with Grace and Virtue. And therefore is it, that the Church has more frequent Recourse to the *Psalms*, in it's Divine Offices, than to any other Parts of the Old Testament; They containing, as it was, the Marrow and Quintessence of the Whole.

The Holy Fathers of the Church divide Them into *three Fifties*, applicable to the *three States* of the Faithful.——The *First State* is That of INITIATES, *Beginners* or *Novices* in Repentance: And to These, They adapt the *first fifty Psalms*, which conclude with that incomparable *Psalm* of Contrition, *Have mercy on me, O GOD*, &c.——The *Second State*, is That of PROFICIENTS, *that is*, Those who are making Progress from Virtue to Virtue, in the Pursuit of Justice: And to These, They apply the *second Fifty*, which end in that beautiful Apostrophé to GOD, *Mercy and Justice I will sing to thee, O Lord*, &c.——The *Third State*, is that of the PERFECT, either by Confirmation of Grace in this Life, or by Establishment in Glory in the Next: And to These, They appropriate the *last Fifty*, concluding with that elevating Song of Jubilee, *Praise ye our Lord in his Holies*, &c. *Let every Spirit praise our Lord.*

Now

Now for the particular more immediate Use of Sinners, the Church has made Choice of *Seven* of the most Penitential and Spiritual of these sacred *Canticles*; and They are the *Seven* here paraphrased. The *first* FOUR of them, are taken from the *first Fifty* of the *Psalter* adapted to INITIATES; and end in the abovemention'd *Psalm* of Contrition, *Have mercy on me, O GOD*, &c. Contrition being the First great Result of perfect Repentance. The other THREE are taken out of the *last Fifty* adapted to the PERFECT, probably for this Reason, that it is only by sincerely aspiring to and struggling for Perfection that repenting Sinners can hope to persevere in Contrition and make any Proficiency in Grace and Virtue.

If it be ask'd, why none are taken from the *second Fifty* for the Use of PROFICIENTS; let it suffice for Answer, that the Wisdom of the Holy Spouse of Christ, that Church, which is guided and govern'd, in all her Doctrins and Disciplin, by the Holy Ghost, thought fit to dispose otherwise. Tho', if it be at all lawful for perfect Obedience to reason upon her Directions; we may offer this probable Conjecture: That her Intention, in so doing, is, to remind the most advanced *Proficients*, that Nothing will help them to a more speedy Possession of Christian *Perfection* than Perseverance in Humility and in the considering themselves always as *Novices* in Repentanee and Grace. Which if they do; they will find these *Psalms* as useful to them in a State of Proficiency, as in the Infancy of Virtue. So likewise, as the

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moſt *Perfect*, in this Life, are not free from ſome Imperfections, the Juſteſt of Mankind ſtand in need of having conſtant Recourſe to Humility; and, with the Help of That, may reap Benefit from theſe ſacred *Pſalms*. The Juſt-Man falls *ſeven times* a-day; and by *ſeven times* recurring to All or Part of Theſe may find an effectual Means of riſing as often. How much more then has not the new-repenting Sinner Reaſon to apply to this *ſeven-fold* Fountain of Penitential Grace, to purify and cleanſe himſelf from all or any of the *ſeven* deadly Sins, his Soul has been ſtain'd and corrupted with; a Corruption ſo much the more foul and dreadful than the *ſeven* Plagues of *Egypt*, as the Soul is of more Conſequence than the Body, the Spirit than the Fleſh? Let All then apply to this devout Exerciſe, for the Degree of Grace they ſtand in need of: Since None are ſo perfect as not to ſtand in need of Repentance; and None ſo imperfect or criminal but that, by penitently and devoutly making Uſe of it, they may become Perfect.

FIRST

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FIRST

PENITENTIAL PSALM:

PSALM VI. *The TITLE.*

To the End, in Songs, a Pſalm of DAVID *for an* Octave.

Explanation of the TITLE.

THE Literal Senſe of this TITLE ſeems to be, according to the Opinion of Some of the moſt judicious Commentators, that the Songs, or Verſes, in this *Pſalm*, to the End of it, were ſet to an *Octave*, the Eighth Note in Muſic, which was to be the Key of them: Tho' Others conjecture, that the Whole was compoſed, by *David*, for an Eighth-ſtring Harp. Now if we compare This and other like Titles with 1 *Chronicles* xv. 21, where the two Synonymous Terms כנרות *Cinnorath* and שמנית *Sheminith* are uſed, the *One* for a *Harp*, the *Other*, for an *Octave*, or, a particular Modulation of it; it is highly probable, that both Senſes are true; and, that the Royal PSALMIST compoſed this ſacred Canticle, to be ſung to a particular Inſtrument on a particular Key. And what makes it more probable, is, that, conſidering the *Hebrew* Root of *Sheminith* שמן which ſignifies,

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He hath grown fat, and the natural Tendency which *Octaves* in Muſic, when judiciouſly managed, have to fattening the Heart, and raiſing the moſt drooping Spirits, it ſeems to have been very conſiſtent with *David*'s melancholy Situation, to chuſe ſuch an Inſtrument and ſuch Muſic, for this *Pſalm*, as were moſt likely to contribute towards cheering his afflicted Soul, at the time of ſinging it.

According to the Generality of Spiritual Interpreters, however, It may be thus paraphraſed, in a myſtical Senſe: *To the End* of all our Hopes and Deſires CHRIST JESUS, *A Pſalm of David*, and of every true Penitent, *for* Deliverance from the Terrors of the Laſt and dreadful Judgment, which is *an Octave* or Eighth-day Concluſion of all Things which are, here upon Earth, tranſacted in a Rotation of ſeven Days.

ARGUMENT of the Firſt PENITENTIAL PSALM.

THERE is very great Room to conjecture, that What gave occaſion to the Royal Prophet to compoſe *This* and the *Third Penitential Pſalm*, was the violent Sickneſs, as well as other Calamities, with which it is more than probable He was afflicted, in conſequence of the double Sin of Adultery and Murder, his blind Paſſion for *Bathſheba* hurried him into. In 2 *Kings* xv, we find, that ABSALOM was *four Years*, or *forty Days*, forming his Conſpiracy

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ey againſt his Royal Parent, before he brought it to an open Rupture. The Difference in point of Time, is undoubtedly great, but cannot be certainly fix'd; Some *Codes* reading *four Years*, and Others *forty Days*: Tho' the former ſeems moſt probable, on account of the Difficulty of bringing ſo formidable a Conſpiracy to Maturity in the ſhort Space of leſs than ſix Weeks. Indeed, the Generality of Copies, ſay *forty Years*. But this is apparently a miſtake, and muſt be originally an Overſight in the Tranſcribers: Tho' it has now crept into the beſt Verſions, and even into many *Hebrew* Manuſcripts. But This may be eaſily rectified, by reading, after ſome Authentic Copies, *four Years*, inſtead of *forty*, which is moſt likely to be the right Reading. So far, at leaſt, is ſelf-evident, that *forty Years* cannot be the right Reading, for this plain Reaſon: ABSALOM could not be forty Years old, when he ſaid to his Princely Father, in the above-quoted Paſſage, *Let me go and pay my Vow*, &c. For DAVID himſelf was thirty Years old, when he began to reign over *Judah*, as appears in *Chap.* ii. of the ſame Book; and ABSALOM was not born till *two* or *three Years* after, as may be ſeen in *Chap.* iii. Now the whole Time of DAVID's Reign, over *Judah* alone, and *Judah* and *Iſrael* united, was but *forty Years and ſix Months*: Whereas ABSALOM was kill'd, at leaſt, *five* or *ſix Years* before his Father's Death; and conſequently lived not to ſee the Age of *forty*, by at leaſt *ſeven Years*, as is evident from *Chap.* xviii. of the 2 *Kings* to *Chap* ii. of the third

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Book. Whence it appears, that the moſt reaſonable Conjectures point-out a Neceſſity of reading *four Years*, inſtead of *forty Years*, which is the common Reading.

It was probably during this Interim then of *four Years*, that DAVID was attack'd by that ſevere Fit of Sickneſs, which gave occaſion to *This* and *the Third Penitential Pſalm*. What kind of Diſeaſe it was, I find no Author who has attempted to gueſs. And yet the ſecond, third, ſixth, and ſeventh *Verſes*, afford a great deal of Room to conjecture, that It was a Kind of violent Nervous Diſorder, accompanied with an inward waſting Fever upon the Spirits. A melancholy Situation for Any-One, much more for a Monarch, who ſtood in need of all the Strength and Spirits of the moſt vigorous active Conſtitution, to manage the intricate Affairs, our King had then upon his Hands. However, DAVID, now truly a Man after GOD's own Heart, made a proper Uſe of this Divine Viſit, to renew his Repentance for the above-mention'd Crimes. I have offer'd this Conjecture concerning the Nature of our *Pſalmiſt*'s Diſeaſe with the Intent only, by way of Hint, to give a uſeful Leſſon to All ſuch Perſons as may, at any Time, labour under the like Kind of lingering Illneſſes, to ſanctify their Sufferings, after the Example of this Holy Penitent, by conſidering them as ineffable Viſits of Mercy from their All-good GOD. Who, at the ſame Time, as he puniſhes them here, for their paſt Offences, in order to have an Opportunity of ſparing them hereafter,

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after, graciously affords them the Leisure to give him that Opportunity, by repenting of their Offences, and bearing their Sufferings with Patience, Fortitude, and filial Confidence in him, as an Atonement to his injured Majesty. The Royal Prophet, it is plain, struck at the Root of his Disease. He consider'd it as the Effect of the bad Use he had formerly made of his Vigour and elated Condition. And therefore sought his chief Remedy in humbly adoring and submitting to the Divine Hand which chastised him for them; in confessing them; in redoubling his Contrition, and endeavouring to atone for them, by bearing his Sufferings with Resignation to GOD's blessed Will, at the same Time as he implored his Mercy for Respit and Relief, from them with Lowliness of Mind, and filial Confidence of Heart. Let All Persons then, who are afflicted with Hectical, Phthisical, or other Consumptive lingering Diseases of any Kind, make the like Holy Use of them and have Recourse to the like sovereign Remedies; and They may depend upon as certain a Relief, as *David* himself met with. At least, they may be sure of all the spiritual Comforts, from the compassionate Hand of GOD, which are needful to support them under their Sufferings: And may even promise themselves a total Release from those Sufferings, if it be consistent with GOD's Honour and their own eternal Salvation, upon which Conditions alone, they ought to desire it.

It is true: This Sickness is not taken Notice of, either in the aboveſaid Book of *Kings*, or in the

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the *Chronicles*, as among the Puniſhments which GOD inflicted on our Monarch. However it is highly reaſonable to think, that, beſides the public Puniſhments he was viſited with as a Royal, and therefore conſpicuous Sinner, GOD might, and did ſend him This and other perſonal private Afflictions, for his greater Purification, as well from the inward Guilt of his Offences, as from the outward Scandal given by them. And that the Royal Penitent conſider'd them in that Light, very fully appears from the whole Tenour of the two *Pſalms* in queſtion. Beſides in 1 *Chronicles* XXIX. 29, we are told, that many Particulars are omitted in thoſe Books, which were to be found in the Book of *Nathan* the Prophet, and in the Volume of *Gad* the Seer: Among which Particulars it is not improbable, that this Sickneſs of DAVID might be One. But be that as it may, evident it is, that DAVID, beſides the public Puniſhments mention'd in the *Second* Book of *Kings*, was actually puniſh'd with the Loſs of his Health and bodily Vigour: During which Time his Enemies, with ABSALOM at their Head, attempted to dethrone him.

It may, perhaps, be objected, that it ſeems improbable, that this Illneſs was a real One, on account of DAVID's inſulting his Enemies and ſetting them at defiance, as he does *ver.* 8. which could not but exaſperate and incenſe them the more againſt him. Whereas, had DAVID's Illneſs been more than metaphorical, and He in Fact as deſtitute of Strenghth as he

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ſeems to hint in this *Pſalm*; it would have been more ſuitable to his Purpoſe and Condition to ſooth the Enemies he wanted Vigour to reſiſt, when his known Infirmities ſeem'd to favour their Machinations and ſecond their Treachery againſt him. Nevertheleſs, let it but be conſider'd, how ſtrong our Princely Penitent was now grown in Grace and filial Confidence in the Promiſes of GOD to him (as Every-One will be able to ſee, who does but attentively read over that whole *Verſe*, and the ſucceeding One); and this Objection muſt ſink with it's own Weight. It will appear very natural for DAVID, a Man of a ſtrong Heart and Mind, tho' his Spirits were weaken'd by a bodily Decay,—a Man in a Word, vigorous in Faith, Hope, and Charity, tho' weak in Fleſh, to deſpiſe and ſet at defiance thoſe Enemies, whom he prophetically knew to be plotting in vain againſt the Almighty Hand which protected him.

Nor can it be reaſonably replied, that if DAVID foreſaw, his Enemies would be defeated; he had no occaſion to pray ſo earneſtly againſt them For the ſame Prophetic Spirit, which promiſed him Victory over them, promiſed it only in conſequence of his Aſſiduity in Prayer, Self-depreſſion and Contrition for thoſe Sins which they were ſent to purify him from.

The literal Subject then of this PSALM (the *Firſt*, in Order, of the SEVEN PENITENTIAL PSALMS, which the Church has collected out of the PSALTERY, for the particular Uſe of repenting Sinners) is This:—DAVID, under

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under the bodily Affliction of a ſevere Illneſs, implores of GOD the Bleſſing of Health; to obtain which, he recurs to his Mercy, declaring at the ſame time, that his chief Motive for deſiring Health is, that he may have time to atone for his paſt Sins, and give GOD Glory, for the Future, in an exemplary Life. After this, he lays before the Almighty the Extremity of his Sufferings and Weakneſs, on purpoſe to move GOD's Divine Clemency to take pity on him, and ſoften the Severity of his Anger: From the Rigour of which, in the very *firſt Verſe*, he ſought to be abſolved. And then, full of Faith and Hope in the Lord's Promiſes to him of a compleat Triumph over his Enemies, he turns to them and bids them Defiance in the Name of GOD. An excellent Leſſon this, for all Sick Perſons, to place their truſt in GOD, to implore his Mercy, to lay before him their Sufferings, to deſire Health of him only for the ſake of having Time and Opportunity to ſerve his Divine Majeſty with future double Diligence, and, with a firm Faith in his Grace, to make a conſtant vigorous Defence againſt *Satan*, who is ever the moſt buſied in attacking the Soul in time of Sickneſs.

The Whole however may, with a kind of moral Allegory, be transferr'd, by repenting Sinners, to the ſpiritual Infirmities of the Soul contracted in a prior State of Sin. And This is the Senſe, I have choſen to give to the annext *Paraphraſe*, for the Benefit of All Thoſe, whom it ſhall pleaſe the Divine Bounty to call to the Grace of Repentance.

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ANNOTATIONS *on the First* PENITENTIAL PSALM.

Verse 1. *Indignation, †Anger.] DAVID here means no more than that GOD would not punish him with such distributive Severity as Men are apt to use, to One-another, when actuated with these Passions of Indignation and Anger: Which in created Beings imply a Disposition to Cruelty, Bitterness, Immoderation and Implacability; and always cause an Alteration in the Subject they actuate. Whereas GOD is immutable and insusceptible of Passions. And therefore when the sacred Writers, to suit themselves to our weak Capacity and Conception, talk of *Anger* in GOD; their Meaning is only to give us a just Fear of the Consequences of that Divine Act of eternal Justice by which his infinit Purity requires the Removal of Sin and Sinners from before his Presence, without any Commotion or Alteration in himself. GOD then never changes from compassionate to cruel, nor the reverse; but is ever unalterably the same Just and Merciful Being, whether he chastises to Correction the Sinner whom he calls to the Grace of Repentance, or punishes with Reprobation the Sinner who refuses to repent: Tho', with Regard to Us, his Mercy is infinitly more beneficial than the utmost Effects of created Lenity, and the Consequences of his unappeased Justice are inexpressibly more to be dreaded than the bitterest Effects of human Cruelty. And therefore is it, that the Royal Prophet

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Prophet ſo earneſtly implores to be deliver'd from Theſe by the preventing Grace of a confirm'd Repentance.

Verſe 6. *I have been tired.] I have known Some to be foolishly ſcrupulous of repeating this *Pſalm*, for fear of Falſhood, not being conſcious of the Wearineſs here mention'd, which they take according to the bare Letter. But this is rather an Illuſion than a Scruple. For, once a Perſon is converted to GOD by Repentance, he will naturally groan inwardly, *that is*, grieve more or leſs for his Sins. And tho', perhaps, he may not be affected with ſo ſenſitive a Sorrow; yet every Penitent, in a State of Grace, is deſirous of perfect Contrition, and is ſorry for not feeling a greater Sorrow; and in this Senſe may be ſaid to be *tired with groaning*. And if he does but perſevere in the ſame Sentiment; he will at laſt come to be ſenſible of his Weariness of imperfect Contrition, when GOD ſhall think fit to reward his Fidelity with the Unction of a riper Sorrow. Let none then be diſhearten'd from repeating this Divine Prayer, but perſiſt with Patience and Fidelity, till GOD ſhall ſee his time to grant them the pleaſing Conſciouſneſs of a perfect Repentance. Which however does not conſiſt in an abundance of Tears, but in the Sincerity of the Heart; not in the Loudneſs of the Lungs but in the ſilent Depreſſion of the Soul.

SECOND

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SECOND

PENITENTIAL PSALM:

PSALM XXXI. *The TITLE.*

To DAVID *himself* UNDERSTANDING;

Explanation of the TITLE.

THIS *Title* seems to import, that the *Psalm*, It belongs to, was intended by DAVID, not only as an Act of profound Humiliation for his past Offences, but even as a Kind of Spiritual Instruction, capable of affording *to himself* a clear *Understanding* of himself, and a sort of Memorandum against the Danger of future Relapses. And indeed, it appears capable of answering both Ends, in a very fruitful Manner, to Every true Penitent, who will seriously, devoutly and frequently make use of it.

ARGUMENT of the Second PENITENTIAL PSALM.

THREE Observations may be made upon this sacred *Psalm*. The *First* is, that the double Sin of Adultery and Murder, which DAVID committed on account of *Bathsheba*, was, in some measure, done in private; for which reason he did

did not ſue to GOD for Pardon in ſo public a Manner, as he ſhould have done had his Sin been quite public. In-as-much-as That would, by rendering his Guilt univerſally known, have, poſſibly, given more Scandal to the Weak than his Repentance could as yet repair. The *Second*, that he no ſooner made an Oral Confeſſion of it to GOD's Miniſter, *Nathan*, ſaying with Contrition, *I have ſinn'd againſt the Lord*, than he received Abſolution from the Guilt of his Crimes. And the *Third*, that, tho' the Guilt of his Sins was remitted to him, the temporal Puniſhments due to them, for Satisfaction of GOD's Juſtice and his own Purification, were not remitted. The *Firſt Obſervation* is very ſtrongly pointed-out in *ver.* 3. The *Second* is hinted-at in *ver.* 1, 2; but is poſitively expreſt in *ver.* 6. And the *Third* is manifeſt in the *eighth* and *ninth Verſes*. Hence appears, how great was the Self-humiliation of this Illuſtrious Penitent: Which, if ſeriouſly conſider'd, will more than ſuffice to cover Us imperfect lukewarm Penitents with utmoſt Confuſion, at the ſame time as it ſerves to clear up this myſterious *Pſalm*, and let us into the Order and beautiful Connection of it. DAVID then after obtaining GOD's Pardon for his Crimes, adores the merciful Goodneſs of the Almighty, for the great Bleſſing he has received of being abſolved from the Guilt of them; thanking him, at the ſame time, for the ſweet Effects of that Abſolution: Which he declares to be the tranquillizing of his diſorder'd Spirits and ſetting at eaſe his troubled Conſcience. Moreover he confeſſes, that One, who has ſo grievouſly

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ſinn'd as himſelf, ought not to ask or expect any farther Favour to be ſhewn him than That, which he has received in the aboveſaid indulgent Remiſſion of his Guilt: And therefore, after having obtain'd That, ſo much beyond his deſerts; it ill becomes him to ask a Releaſe from the temporal Puniſhments due to his Offences. Nevertheleſs, building all his Confidence on the ſame Divine Bounty, which he has ſo largely experienced, he ventures to expoſtulate with the Lord upon his own Weakneſs, and to beſeech Him, in conſideration of This, to remit, or at leaſt to mitigate, thoſe Puniſhments, eſpecially ſo far as they may affect his Steadineſs in his good Purpoſes. This he does from *ver.* 8. to *ver.* 13. where he introduces, with a Kind of prophetic Tranſport, GOD himſelf talking to him and his Vicious Enemies. And laſtly, in the ſame prophetic Rapture, he concludes with an exhortatory Apoſtrophé to his Virtuous Friends and to all the Juſt, inviting them to join with him in rendering Praiſes and Thanks to GOD for his paſt Mercies, and to place in him their whole Truſt for future Ones. There needs then no great Aſſiſtance of Allegory to enable Penitent Sinners to reap an Abundance of ſpiritual Profit from a devout Recital of this *Pſalm:* The Letter of it being itſelf extremely moral, ſpiritual, and pathetic. And therefore as the adjoin'd *Paraphraſe* is only a pious Amplification of this Senſe, it may rather be call'd a devout Meditation on it than a Comment.

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ANNOTATIONS upon the Second PENITENTIAL PSALM:

Verſe 6. * The Impiety.] Or *Guilt*, not, the temporal Puniſhment due to That. Whence it appears, that, tho' after Confeſſion the *Guilt* of our Sins be remitted, in Virtue of ſacramental Grace, all temporal Puniſhment due to them is not therefore forgiven. For which Reaſon it behoves all ſincere Penitents not to ſtop at this Act of Repentance; but to perſevere in a State of Penance till they have, by means of a perfect Contrition, cleanſed themſelves not only from their *Impiety* but even from the Puniſhments due to it. Which as no One can in this Life be certain of having attain'd-to, it follows, that our Repentance ought not to end but with Life.

Verſe 8. * Deluge of many Waters.] Waters are frequently taken by the beſt Writers, Sacred and Profane, for a Symbol of temporal Tribulations; and that our Prophet underſtands them ſo, is evident from many Paſſages, particularly from *Pſalm* LXVIII. *ver.* 1, 2. *Save me O GOD: becauſe Waters are enter'd into my Soul*, &c. See the Comment on this Place in the *Douay* Bible.

THIRD

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THIRD PENITENTIAL PSALM:

PSALM XXXVII. *The TITLE.*

A Pſalm of DAVID, *in Remembrance of the* SABBATH.

Explanation of the TITLE.

IN the *Hebrew* Text, theſe Words, *of the Sabbath*, are left out. Whence and from the *Hebrew* Word *Lehaſechir*, by which Some would fain underſtand a peculiar Species of muſical Compoſition, this *Title* is ſuppoſed to expreſs the Tune, or Notes, in which the following *Pſalm* was to be ſung. Others draw, or rather in my Opinion wreſt, it to a Hint for all Sick People to make uſe of this *Pſalm* during their Illneſs. Which, tho' extremely good in itſelf, I can by no means find any Hint of, in the Words of the *Title*: It rather ſeems equivalent to this *Latin* Phraſe, *In perpetuam Rei Memoriam.* St. *Baſil* thinks, that *David* compoſed this *Pſalm*, as well as Some other *Penitential Ones*, as a kind of ſpiritual Medicin, and by way of perpetual Memorandum of the Sins, he ought to bewail without ceaſing: To the latter Part of which *Grotius* ſubſcribes: Who is of Opinion, that the Royal Prophet deſign'd this de-

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vout *Pſalm* in *Memorial*, not only of the Sins he had to bewail to the End of Life, but even of the Gratitude he owed to GOD for the Pardon of theſe Sins. *Ferrandus*, however, is diſpoſed to think, he carries this too far; and the Reaſon he alledges is, that, in the whole *Pſalm*, there is not a Word mention'd of the Pardon which *David* had obtain'd. But here I think this judicious Scholiaſt is for once out. For tho' it be certain, that the *Pſalmiſt* no-where mentions it in expreſs Terms; yet he very plainly commemorates it, in the latter Part of *Verſe* 20, 21, 22, 23. In which he acknowledges the ſaving Mercies of GOD, in calling him to Goodneſs, which neceſſarily imply the Remiſſion of his Guilt. Thus much concerning the Title, as it ſtands in the *Hebrew*.

Now concerning the latter Part of the *Title*, *of the Sabbath*, *Nicephorus* ſays, after St. *Athanaſius*, that "It was directed by DAVID "to himſelf praying for a *Sabbath*, that is, *for* "*Reſt* and Reſpit from his Pains: For, in it, "he implores of GOD the Remiſſion of the "many and grievous Afflictions, which had been "inflicted on him, in temporal Puniſhment for "his Sins." This, however, rather relates to the figurative, than to the Hiſtorical Senſe of it. I am rather inclined therefore to ſubſcribe with *Ferrandus* to *Genebrard*'s Account of it, which is, that it proceeds from the Cuſtom, which the *Jews* had, of ſinging it on the *Sabbath-day* in their Synagogues. And what leads me the more to favour this Opinion, is the Bread-Offering appointed

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pointed in the twenty-fourth of *Leviticus*, 7, 8. to be made for a *Remembrance*, or Memorial, on every *Sabbath-day*. Whence it is probable, that the Royal Prophet might compose *This* and *Psalm* XCI, which bears partly the same *Title*, on purpose to be sung on the *Sabbath-day*, during the Time of that Offering, for a Memorial of Acknowledgment of past Sins, and to implore a future Respit from the fatal Consequences of them.

In a spiritual Sense therefore it may very well be explain'd in the following manner: *A Psalm of David*, for the Use of every true Penitent, to acquire a true Tranquility of Conscience, by persisting *in* a pious *Remembrance of the Sabbath* of eternal Rest, which he ought to aspire-to, by a Holy Constancy in Grace and Good-works, and which the Consciousness of his past Sins and present Weakness ought to make him the more fearful of forfeiting.

ARGUMENT of the Third PENITENTIAL PSALM.

DAVID, after confessing and repenting of his double Crime of corrupting *Bathsheba* and devoting her Husband *Urias* to Slaughter, was inform'd by *Nathan*, that GOD had forgiven him the Guilt of the Offence, but still decreed him to undergo temporal Punishments for it: Part of which consisted in domestic Broils, as appears from the *Second* of *Kings*. To which GOD probably added the Sickness

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mention'd in the Argument of the *Firſt* of theſe *Penitential Pſalms*, and which is again ſtrongly delineated in this *Pſalm*. Whence it appears, that the Holy Penitent had nothing ſooner or more warmly at Heart, than laying the Axe to the very Root of his Evils, by trying to purify himſelf from the Sins which he look'd upon as the Cauſes of them, in having Recourſe to a deep and ſincere Contrition. Indeed the ſacred Monarch was fully convinced by *Nathan*, that the Guilt of thoſe Offences was remitted to him: But he did not therefore think himſelf exempt from bewailing them. A Sentiment worthy this Great Penitent, and worthy to be follow'd by all truly repenting Souls: Who ought to grieve for their Sins, not ſo much on account of the fatal Effects of them to themſelves, as in conſideration of the Groſſneſs of the Injury thereby done to the Divine Majeſty. Beſides, freed as he was from the Crimes themſelves, DAVID was not exempt from the temporal Puniſhments due to them, nor from ſome of the ſad Effects of them: So that he had ſtill but too much room to bewail them and to endeavour, by his Tears, to waſh-away the remaining Stains of Concupiſcence and evil Habits. This he endeavours at, in a pathetic manner, in the preſent *Pſalm*; which gives a very elegant Deſcription of his bodily Sufferings, as well as of the formidable Conſpiracy his Enemies took occaſion from thence to form againſt him, in favour of *Abſalom*: For, in it, he beſeeches GOD, in the moſt moving Terms, to aſſiſt him and deliver him from theſe Calamities. Thus

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ought We, after the glorious Example here ſet us, to recur to GOD, with a filial Confidence, for his Protection and Aſſiſtance in all our temporal Grievances, and to make it our chief Study to merit that Protection and Aſſiſtance, in labouring to remove the Cauſes of ſuch Grievances, our Sins, by a ſincere and perfect Repentance. But more eſpecially ought we to do this in all our ſpiritual Afflictions, that we may gain the Divine Succour againſt the Enemies to our Salvation. Let This then be our main Concern, this our principal Point in view, to ſollicit the Divine Help againſt the Adverſaries of our Soul. In this Spirit let us repeat the following ſacred Song with Fervor, Faith, and Frequency; and we may ſafely depend upon the Mercies of GOD, to whom None, who pray thus, pray in vain.

ANNOTATIONS upon the Third PENITENTIAL PSALM.

Verſe 2. * Arrows.] DAVID here literally ſpeaks of the Afflictions of Mind and Body ſent him, in juſt Judgment of his Sins: Such as the Death of his adulterin Infant, That of *Ammon*, this Sickneſs, and other Calamities: Tho', in a ſpiritual Senſe, he may be underſtood to ſpeak of his inward Compunction of Heart for the Guilt which had been the Cauſe of them.

Verſe 15. * Reproofs.] This is the Caſe of every Sinner, to become ſpiritually Dumb and impotent to reprove the Sins of Others. For

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with what Face can a Perſon correct in Others the Vice He gives the Example of? Or if he has the Face to do it; what Hopes can he entertain that his Reproofs will have any weight with them? If the Faulty are ſubject to him; his Power may make Eye-Servants of them, and reduce them to external Order in his Preſence: But all the Eloquence he can make uſe of will never make true Converts of them, while his own Practice prevails with greater Energy to harden them in Sin. Hence manifeſtly appears, with what Circumſpection Paſtors, Parents, and Superiors of all Degrees, ought to watch over their own Conduct, to keep themſelves quite free from Blame; that, leaving their Inferiors no room to reproach them, their Virtue may ſupport their Authority, and Example add a Weight to Counſel, Command, or Correction. And this is what St. *Paul* means, when writing to *Titus*, he ſays: *In all things ſhew thyſelf an Example of Good-works* .... that the REFRACTORY *may be afraid* to diſobey, *having no Ill to ſay of us.*

FOURTH

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FOURTH PENITENTIAL PSALM:

PSALM L. *The TITLE.*

To the End a Pſalm of DAVID, *when* NATHAN *the Prophet came to him, after he went-in unto* BATHSHEBA.

THE Letter of this TITLE is ſo plain, that it ſtands in need of no Explanation. I ſhall only then add a few Words, to adapt it to the moral Senſe of the *Paraphraſe*: *To* CHRIST, who is *the* Beginning and *End* of All, *a Pſalm of* DAVID, *when* NATHAN *the Prophet came to him*, a Pſalm worthy to be adapted by every true Penitent, when call'd upon by Divine Inſpiration to repent, *after* going-*in unto Bathſheba*, that is, after falling into Sin, *the Daughter of wanton Satiety*, as the word *Bathſheba* imports. This Senſe exactly agrees with That of the Learned Editors of the *Douay Engliſh* Bible, who have thought fit, for the greater Familiarity to meaner Capacities, to ſubſtitute the Explanation for the Verſion, in this Place reading, *after he had ſinn'd with Bathſheba*. However the *Title*, as I have given it, is the literal Conſtruction of the *Vulgate*.

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ARGUMENT of the Fourth PENITENTIAL PSALM.

THIS *Pſalm* then was compoſed by *David*, as the Title of it informs us, after *Nathan* had reproved him for his double Crime of Adultery and Murder. In it he acknowledges his Sin, implores the Almighty's Pardon, and ſues for the Grace of Perfection and Perſeverance. After which, he humbly implores GOD in behalf of the Holy City, beſeeching him to favour his Deſign of building-up the Walls of *Jeruſalem*. Thoſe Walls however were not built till the Reign of *Solomon*, as we find 3 *Kings* iii. 1. ix. 15. The Reaſon of which might probably be, that GOD was pleaſed to add this farther Puniſhment (of not granting the Effects of his Prayer during his Life) to the reſt by which he choſe to purify his Servant from the above-mention'd Crimes. Still it muſt be own'd a very natural Requeſt for *David* to make. He was too experienced a Monarch not to know how much, under GOD, the Safety of a Town depends upon it's Bulwarks; and therefore could not, without a Degree of Preſumption, be void of all Apprehenſions for the Holy City, which he ſaw thus, for want of Fortifications, expoſed to the Incurſions of Enemies ſurrounding his People on all ſides. And theſe Apprehenſions muſt increaſe in him after the Commiſſion of thoſe Sins. For *David*, tho' the Guilt of them was forgiven him, as all his temporal Puniſhment was not remitted, had ſtill reaſon to fear, leſt,

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leſt, in Puniſhment of them, GOD ſhould hinder the Walls being built, and thus leave the Inhabitants expoſed to the frequent Ravages of hoſtil Powers. It was very reaſonable therefore for our Royal Penitent, after confeſſing and bewailing his Offences, to beg GOD, that Theſe might be no Obſtacle to the forwarding a Work, on which (Miracles aſide) the Safety of that holy Place ſo much depended. Nor can it be, with any Juſtice, thought that *David*, in this Requeſt, was more ſelfiſh than becomes a perfect Penitent to be. For beſides that to pray thus for the Security of his People was a Tenderneſs highly becoming a pious Prince, it ſeems very plain that *David*'s Concern was wholly for Others. For, as to himſelf, He had received the ſtrongeſt Aſſurances of his own perſonal Safety. Let thus much ſuffice for an hiſtorical Account of this *Pſalm*. To take it ſpiritually, it is a a Confeſſion made to GOD, by a ſincere Penitent, of all his paſt Sins; and is full of extraordinary Humility, Contrition, lively Faith, ſtrong Hope, ardent Love of GOD, the tendereſt fraternal Charity, Self-deteſtation, Fortitude, and every Virtue requiſit towards a perfect Repentance. 'Tis eſpecially an excellent Leſſon for every Catholic in theſe Unhappy Kingdoms to accompany his Petitions to GOD, for Mercy and Grace to himſelf, with frequent fervent Sollicitations in behalf of his wretched Country, and to implore the Divine Clemency, that the Offences of ſinful Catholics may be no Obſtacle to the ſpeedy Converſion of this erroneous ſinful Land; and the Re-edification of Faith and Piety in it, that

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that ſo the Almighty Majeſty may be again glorified in it, as he once was. And This is the Turn I have choſen to give to the following devout *Paraphraſe*; that ſuch Penitent Souls as repeat it, in Part of their Penance, may reap the rich Fruits of Grace It is capable of affording them. For in it are contain'd all the Sentiments capable of raiſing a repenting Sinner to the higheſt pitch of ſpiritual Perfection; and This is the Reaſon, why this *Pſalm* in particular is ſo very frequently enjoin'd by Directors, in Part of the Satisfaction they preſcribe to Penitents in the Holy Sacrament of Penance. May the Almighty then inſpire all Thoſe, who ſhall hereafter repeat it, to repeat it with all the Devotion and Attention neceſſary to render it compleatly uſeful to them.

ANNOTATIONS on the Fourth PENITENTIAL PSALM.

Verſe 5. * To Thee alone.] DAVID does not hereby inſinuate, that he had offended None but GOD: Whereas he had ſinn'd againſt *Urias*, by robbing him of his Property and Life; and againſt *Bathſheba* by drawing her into Sin. All he means is, that the greateſt Guilt was againſt GOD, in whoſe Preſence he was not afraid to commit thoſe Crimes, which he took ſo much unlawful Pains to conceal from the Eyes of Men. And may not every Sinner, in this Senſe, ſay after DAVID, *To thee alone have I ſinn'd?* Notwithſtanding that there are very Few, if Any, who are not groſly Offenders againſt their Neighbours too, in Thought, Word, Deed, or Omiſſion; if not in all.

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Verse 8. * **Hyssop.**] The Juice of this Herb is of a detersive healing purifying Nature to the Lungs, and prescribed by Physicians in most pectoral Disorders, and therefore not an improper Emblem of that Purification and Renewal which the precious Blood of Christ is capable of working in the Soul of a sincere Penitent by the means of a perfect Contrition: Of which Contrition this Herb is itself understood, by Many of the Fathers, to be a natural Symbol.

Verse 11. * **Create in me a clean Heart.**] That is, *restore my Heart to as perfect a Purity as That in which Thou did'st first create the Heart of Man.*

Verse 14. * **Thy Ways.**] Or *thy Mercies, or the Ways to deserve thy Mercies,* as Some have understood it, and not absurdly.

Verse 15. † **From Blood.**] The Royal Prophet here seems literally to pray against the Consequences of the Murder of *Urias*, Tho' in a spiritual Sense it may be understood of *Scandal*, or any other Way of being accessory to the GUILT of Others, which is spiritually murdering them.

Verse 17. *† **Wilt not be well-pleased.**] The learned *Kimchius* observes here, that the Sins of *David* were premeditated; and

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and therefore could not be effaced by bare legal Sacrifices, which were expiatory only of Sins commited through Miſtake or Frailty. *David* therefore ſtood in need of a more powerful Sacrifice, *to wit*, That of a contrite Heart, which is never rejected by GOD. Hence then may appear the Weakneſs of the *Moſaic* Sacrifices towards Juſtification; but not the Abolition of them in *David*'s time; ſince He-himſelf talks of offering them again in *Verſe* 20. Now indeed they are totally aboliſh'd and ineffectual; and therefore in this *Paraphraſe* I have treated them as ſuch.

Verſe 19. *† Jeruſalem.] Is interpreted *Viſion of Peace.*

FIFTH

PENITENTIAL PSALM:

PSALM CI. *The TITLE.*

The Prayer of the Poor, when he ſhall be anxious, and ſhall make his Petition before the Lord.

Explanation of the TITLE.

THIS *Title* ſhews that the *Pſalm* to which it is prefix'd was dictated by a Heart burden'd with Diſtreſs and ſeeking all it's Relief from

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from GOD. And therefore It cannot but be extremely proper for all Persons to make use of, under any Temptation spiritual or temporal. However as the annex'd *Paraphrase* is directed chiefly to the obtaining a Remedy against spiritual Afflictions, this *Psalm* is here principally to be consider'd as *The Prayer of the Poor* contrite Soul of every truly Penitent Sinner, *when*, humbled and afflicted with the Thoughts of his past Life, *he shall make his Petition before the Lord* for the comforting Gifts of Grace, inward Peace and Perseverance.

ARGUMENT of the Fifth PENITENTIAL PSALM.

IT is not quite agreed, among the Sacred Interpreters, who is the Author of this *Psalm:* Nor indeed, on what Occasion it was composed. Some are of Opinion, that the excellent Prayer contain'd in it was appropriated by the *Psalmist* to the *Jews* in Captivity at *Babylon*. Others wholly apply it, in a figurative Sense, to our Lord and Saviour JESUS CHRIST: Led into this Sentiment by a Passage in the *First Epistle* to the *Hebrews*, where St. *Paul* adapts the *twenty-sixth, twenty-seventh* and *twenty-eighth Verses* of this *Psalm* to Christ. However This, with all due Submission, is so far from destroying the Probability of the former Opinion, that it rather strengthens it, as will appear by clearing-up the above-mention'd Passage of the Apostle.

St. *John*, in the *first Chapter* of the *Gospel* written by Him, sublimely teaches us, that All Things

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Things were wrought by the WORD of GOD; Which ſacred Truth is not only agreed-to by All the Orthodox Writers of Antiquity, but is even inſinuated by Many of the moſt celebrated Authors of Paganiſm; All combining in the Acknowledgment, that the DIVINE WORD not only created the World, but providentially governs All Things in it, and works all the Wonders, Prodigies, Miracles, or extraordinary Events, whether natural or ſupernatural, which are produced in it. Whence it is very evident, with what ſtrict Propriety St. *Paul*, adapts thoſe *three Verſes* to our Bleſſed Redeemer, who is the very WORD of GOD, by Whom all theſe wondrous Effects are produced. For this he might very well do, tho' the whole *Pſalm* be applicable to the *Babylonian* Captivity. What will greatly ſerve to confirm the One and the other Application, is what *Iſaiah* ſays in the *eighth* and *twenty-eighth Verſes* of *Chapter* XL, where, after having, in the *preceding Chapter*, foretold the Captivity of the Children of *Iſrael*, he attributes their Deliverance to the WORD of GOD remaining for ever. Well then may it be conjectured, that, in this *Pſalm*, the Deliverance of the *Jews*, from their double Captivity in the earthly and ſpiritual *Babylon*, was pray'd for to future Chriſt, as it will very viſibly appear to Such as carefully compare the *fourth, fifth, thirteenth, ſixteenth* and *twenty-ſeventh Verſes* of this *Pſalm*, with the *firſt, fifth, ſixth, ſeventh, eighth* and *twenty-eighth Verſes* of the aboveſaid *Chapter* of *Iſaiah* to the End, and *John* xii. 34. and 1 *Peter* i. 24. And ſince, after

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that ſtiff-necked People's having ungratefully renounced all the Benefits of their two-fold Deliverance through Chriſt, it has mercifully pleaſed this DIVINE WORD to ſubſtitute Us, in their Stead, to all the Benefits thence ariſing; this devout Prayer cannot but be extremely proper, for all Catholics, under ſpiritual or temporal Perſecution; and conſequently is more particularly applicable to the Evils which Catholics groan under, in theſe unhappy Kingdoms, and cannot be too often nor too devoutly made uſe of, by them, to implore the Divine Mercies on Themſelves and their unhappy Fellow-Sufferers. But chiefly ought it to be applied in a ſpiritual Senſe to the miſerable Servitude of Sinners groaning under the heavy Yoke of *Satan:* In this Spirit Every ſincere Penitent ſhould repeat it, to obtain a Share in the ineffable Benefits of the ſalutary Redemption wrought by CHRIST JESUS, in behalf of All. This both *Iſaiah* and our *Pſalmiſt*, whoever he was, had in view; myſtically prefiguring, under the Type of Reſtoration of the *earthly Jeruſalem*, the Reſtitution of the *ſpiritual Jeruſalem*, then expected, now effected, through the Merits and Mercy of our dear Redeemer. And thus for the ſake of general as well as private Good, I have included both theſe Petitions in the annex'd *Paraphraſe*.

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ANNOTATIONS on the Fifth PENITENTIAL PSALM.

Verſe 2. * **Turn not.**] GOD never turns his Face (*that is* his Divine Intuition) totally away from any Human Creatures, in the ſame Manner as we do, ſo as not to behold them, nor ſee what they do: For even the Damn'd (from whom, in our inſpired Author's Senſe, he has turn'd away his Face for ever) are ſtill preſent to his all-beholding Eyes: Otherwiſe they could not ſubſiſt. Nay had it been his Divine Pleaſure to annihilate them, they would yet in ſome Senſe be viſible to his Immenſity, which, not only fills all Things, but even penetrates the vaſt Abyſs of Nothings. What our Prophet then means to implore is that GOD would not turn his ſaving looks from him, or, *in other Words*, would not withdraw his merciful Aſſiſtance: Which according to our poor feeble manner of Expreſſion, would be turning away his Face from him. And this Manner of Expreſſion ſeems to be taken from our own uſual Way of acting: Who, when we are diſpoſed to be inexorable, generally turn our Face away from any Perſon importuning us for Favours we are determin'd not to grant.

Verſe 10. * **Eat Aſhes.**] It appears then that the voluntary Penance which many pious Penitents in the Church frequently make uſe of, and which is recommended to all Catholic

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lic Penitents, of mingling Aſhes, Wormwood, Gall, or other ſuch unpalatable Ingredients, with their Food or their Drink, to wreak Vengeance on their rebellious Appetites and Senſes for having inticed them to Sin, is no ſuch Novelty or Matter of Ridicule as Miſcreants and worldly-minded Catholics too often think it; ſince it was practiſed even in *David*'s Court, and by the Monarch himſelf. And what is there ſo mightily impracticable in this, that They, who, without Repugnance, could ſin with *David*, can find ſo much Repugnance in thus puniſhing themſelves with *David* for the Sins they have repented of? If any Penitent then has a Scruple of not ſpeaking Truth in repeating this Verſe to GOD; He has it quite in his Power to get rid of that Scruple with Eaſe, by joining with the Royal Penitent in his Penance as well as his Prayer, and ſometimes ſecretly mingling ſome unpalatable Ingredient with his Nourriture, to puniſh and humble his rebellious Paſſions, to appeaſe the Divine Juſtice and acquire the Divine Grace, by ſharing in the Sufferings and Gall of JESUS CHRIST. Or if perchance it ſhould happen, that ſome Perſons of a feeble Conſtitution have ſo unſurmountable a Repugnance to Mixtures of this Kind as not even to be able to retain their neceſſary Nourriture when mingled thus; there are ſtill other Ways, which ingenious Piety will eaſily ſuggeſt to a truly contrite Soul, to mortify the Senſes and make a grateful Sacrifice to GOD of voluntaty Penance: Such as renouncing the moſt delicious Viands at a Table, the Favourit

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Diſh, this or that Tit-Bit, or chuſing in their ſtead what will only ſatisfy Nature without flattering the Taſte; or biting the Tongue or Lip at every Morſel which gives them too much Delight; ſitting at their Meals in an uneaſy or diſcommoding Poſture, or riſing from them with ſome Degree of Hunger: with innumerable other ſpiritual Self-denials, which may be practiſed with unſpeakable Fruits of Grace, and may elude the Eyes of the niceſt Obſerver. All Theſe upon Trial will be found extremely eaſy, to every ſincere Penitent: And Every One who has Fervour enough to practiſe Theſe in a truly penitential Spirit, may truly ſay with DAVID, *I did eat Aſhes as Bread and mingled my Drink with my Tears*; tho' he ſhould uſe Wormwood inſtead of Aſhes or make his Fleſh or Stomach weep inſtead of his Eyes.

Verſe 19. * Created.] This may be metaphorically underſtood, not only of Poſterity, but even of ſuch living Sinners as are again reſtored to the Grace of Repentance. Their Converſion being a kind of ſecond ſpiritual Creation, and depending on a greater Miracle in fact than their firſt Production out of Nothing. And this is a Senſe in which the Holy Prophet ſeems ſometimes to uſe the Word, *create*, witneſs *ver.* 11. of the preceding *Pſalm*.

SIXTH

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SIXTH PENITENTIAL PSALM:

PSALM CXXIX. *The TITLE.*

A Gradual CANTICLE.

Explanation of the TITLE.

THERE are, in the PSALTER *Fifteen Pſalms* following, intituled *Gradual Canticles*, from the *Hebrew Maaloth*, which ſignifies Steps, Degrees or Aſcents. For a full Explanation of which, I ſhall remit the Reader to the learned Account given by the *Douay* Editors in their never ſufficiently admired *Engliſh* Verſion, at the Note upon this Place, to be found in the ſecond Tome of that glorious Work. I ſhall only obſerve then, that This is the *Eleventh* in Order of thoſe ſacred *Canticles*; and that, according to thoſe myſtical Fathers who apply them to the different degrees of Aſcent, which the Soul makes to a perfect Union with GOD, it correſponds to the *Eleventh* of the *Fifteen* Virtues or Degrees of Spirituality by which true Penitents ought to aſpire to that bleſſed Union. Theſe Degrees then are,

I. An utter Renunciation of the World and it's Allurements.

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II. A resolute Conversion of the Heart wholly to GOD.

III. An intire Reconciliation of Peace and Charity with all Mankind.

IV. A sincere and constant Recourse to GOD, first and before all, in all Wants spiritual and temporal.

V. A grateful continual Acknowledgment to Him, of his being the Author of Conversion and all other Gifts and Graces.

VI. An unlimited Confidence in Him, in every Circumstance but Obstinacy in Sin.

VII. A Love of Tribulations for his Sake.

VIII. A total Self-Diffidence and Self-Contempt.

IX. A filial Fear of the Divine Majesty.

X. A steady Patience in Afflictions and Temptations, in Compliance with his blessed Will.

XI. A chearful Fortitude, in encountering Difficulties, built on a firm Trust in his single Assistance to surmount them.

XII. An outward Self-Depression for GOD's sake, dictated by inward Humility.

XIII. A Holy Life fruitful in domestic Example.

XIV. A Sanctity of Manners abounding with and tending to universal Edification.

XV. A pure and perfect Love of GOD above All Things, and of all Mankind in, through, and for GOD only, which is the fulfilling of all Justice.

The Degree of Virtue then or Perfection which Penitents should emulate in this sacred CAN-

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CANTICLE is, *A chearful Fortitude in encountering Difficulties, built on a firm Truſt in* GOD's *only Aſſiſtance to ſurmount them*, and this Aſſiſtance ought to be the chief Subject of their Prayer.

There is this Difference between *Patience* and *Fortitude*, tho' ſo nearly allied as to partake the One of the Other, that the *Former* is generally the Virtue of the Weak and Diffident, the *Latter* of the Hardy and Couragious. Whereas in reality the Hardy and Reſolute ſtand in need of *Patience* amidſt their Temptations to curb their natural Fortitude from hurrying them, in the Moments of Illuſion, into Preſumption: and the Weak and Puſillanimous ought to have Recourſe to *Fortitude* to rouze them and guard their *Patience* from ſinking, in Time of ſpiritual Dereliction, into Deſpair. In ſhort the Hardy and the Weak ought to temper theſe Virtues with one-another. The Feeble ſhould corroborate their Patience with Fortitude, and the Strong ſhould reſtrain the Effects of their Fortitude with Patience. Every-One however is a Judge, or has a Director who is a Judge, which of theſe Virtues he ſtands moſt in need of having Recourſe to: And therefore according to his Exigence, with proper Advice, may temper Either of theſe Virtues with the Other; in order to make uſe of this Sacred *Canticle* with ſuch a true Spirit as becomes a ſincere Penitent.

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ARGUMENT of the Sixth PENITENTIAL PSALM.

THAT the Captivity of the Children of *Iſrael* in *Babylon*, and the Confidence they there placed in GOD's Mercy for a happy and ſpeedy Deliverance from the Miſeries they groan'd under, gave occaſion to the *Pſalmiſt* to compoſe this devout *Canticle*, is the probable Conjecture of Many of the learned Commentators. And indeed if we give Attention to all the Expreſſions in it, eſpecially to the laſt *Verſe*; we ſhall find the Application extremely reaſonable. However, in a ſpiritual Senſe, it is univerſally applicable to all Penitent Sinners, who find themſelves ſtill detain'd, from the Freedom of their Firſt Innocence, under the miſerable Yoke of ſinful Propenſities, dangerous Habits, and Langour of Spirit, which Sin, even repented of, too often leaves behind it. Let ſuch then, with a pure fervent and confident Heart, frequently recur to GOD, in the devout Repetition of this humble Prayer, for a ſpeedy and total Deliverance from thoſe ſpiritual Evils, or for the Aſſiſtance of his protecting ſtrengthening perfecting Grace to reſiſt them with Conſtancy and Improvement. To which Purpoſe the adjoin'd *Paraphraſe* is adapted.

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ANNOTATIONS on the Sixth PENITENTIAL PSALM.

Verse 2. * Be Attentive.] Not that GOD is ever abſent to what we ſay or do. But as GOD is ſaid to be deaf to our Cries (according to our imperfect manner of ſpeaking) when he diſapproves of our Petitions or manner of asking: So is he ſaid in an emphatic Senſe to be attentive to us, when he is pleaſed enough with us to grant us what we ſollicit. And in this Senſe it is that the Pſalmiſt intreats GOD to be attentive to his Petition, *that is*, not only to hear his Petition, but to enable him to pray in a manner worthy of obtaining what he asks.

Verse 3. † Keep Account.] The Prophet does not hereby in the leaſt doubt of GOD's keeping a minute Account of all his Sins, ſo far as to know them all and know the Nature of them: For this would be to call in queſtion the Eternal Omniſcience, which *David* himſelf ſo often magnifies. He only means then, that, was GOD to keep a rigid Account of Debtor and Creditor between Him and Man, ſo as inexorably to inſiſt upon our coming to a rigid Ballance of the infinit Favours he has done us and the little Service or great Ingratitude with which we have return'd thoſe Favours, No mere Mortal would be able to ballance with him.

SEVENTH

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SEVENTH
PENITENTIAL PSALM:

PSALM CXLII. *The TITLE.*

A Pſalm of DAVID, *when* ABSALOM *his Son perſecuted him.*

Explanation of the TITLE.

THE *Title* of this Pſalm ſufficiently points out the Circumſtance, which, gave occaſion to the *Pſalmiſt* to compoſe this devout and humble Prayer to GOD. And as to the peculiar Time, It commemorates, the *eleventh Verſe* ſeems ſufficient to ground a Conjecture, that it was when *David*, fleeing from *Jeruſalem*, paſs'd over the Brook *Kidron*. For in the ſaid *Verſe*, he prays for a ſafe Return to *Jeruſalem*, where alone he thought himſelf in a State of paying due worſhip to GOD; *Thy good Spirit will conduct me into the right Ground.* Which Words exactly agree with what the Holy Monarch (2 *Kings* xv. 25.) ſaid to *Zadock* at the abovemention'd Juncture: *If I ſhall find Grace in the Eyes of my Lord; he will bring me again, and will ſhew me It* (Jeruſalem) *and his Tabernacle.* If we transfer the Whole to the ſpiritual Senſe in which repenting Sinners ought to make uſe of this *Pſalm*; it is a Prayer for every true Penitent

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tent when perſecuted by Evil Inclinations, the rebellious Offspring of his former ill Life.

ARGUMENT of the Seventh PENITENTIAL PSALM.

THIS *Pſalm* is applied, by ſome Few, particularly by the *Greek Paraphraſt*, to the Captivity of the Children of *Iſrael* in *Babylon*. But that Opinion cannot deſerve Credit, if any be due to the *Vulgate Title*. And the *Titles* ought by no means to be rejected without the greateſt and moſt venerable Authority. Wherefore, as there is no ſuch Authority for calling the preſent *Title* in queſtion, it is more ſuitable to Reaſon and Piety to think, that this *Pſalm*, as the *Title* declares, is hiſtorically applicable only to *David* under Perſecution from his rebellious Son *Abſalom*. What farther confirms This, is, that the *Verſes* of it perfectly agree in Senſe with the *Title*. And *Origenes*, if he be the Author of the Comment generally attributed to him, and *Theodoret* are of this Sentiment. In a ſpiritual Senſe the Whole is nicely ſuited (as I have already hinted) to every Penitent Soul under Perſecution from any ſinful Affections, which, without Impropriety, may metaphorically be call'd the Children of the Soul in it's former State of Infidelity to GOD.

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ANNOTATIONS on the Seventh PENITENTIAL PSALM.

Verſe 11. * Into the right Ground.] The Manual has it, *on the right Ground.* But the *Douay* Verſion in this is more eligible, becauſe perfectly conſonant with the Vulgate which has it, *in terram rectam.*

Verſe 12. * Deſtroy my Enemies.] The Prophet ſeems to ſpeak here only of his ſpiritual Enemies, as he more plainly expreſſes in the next Verſe: *Thou wilt deſtroy all who afflict my Soul.* In which Senſe it is very lawful for us to pray for the Deſtruction of our Enemies, which are the Devil the World and the Fleſh. For in praying thus, We pray, not that GOD would, in oppoſition to his eternal Sentence, annihilate the Devil; nor that he would put an End to the World, before the Period he has appointed for It's Diſſolution; and much leſs that he would put an End to our Lives before his ſtated Time. No: but we pray, that he would vouchſafe to take from them the Power of afflicting our Souls with their Suggeſtions, Allurements, Terrors and Incentives, or give us ſuch an efficacious Grace as may enable us faithfully to reſiſt and manfully to conquer them. In ſhort, we hereby intreat the Divine Mercy to deſtroy every created Power of hurting our Souls: Which cannot but be a moſt effectual Way of deſtroying our ſpiritual

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ſpiritual Enemies as ſuch: In like manner as, if an earthly Sovereign could and ſhould find Means to humble, all the Neighbouring Nations at War with him, ſo as, without killing them, to put it wholly out of their Power ever to hurt his Dominions, or to injure the Leaſt of his Subjects; he might in the trueſt moſt emphatic Senſe be ſaid to deſtroy the public Enemy as ſuch in a more effectual Manner than if he crouded whole Fields of Battle with ſlaughter'd Foes. For the reſt, it is by no Means lawful to pray for, or wiſh, the perſonal Deſtruction of our temporal Enemies in an abſolute Senſe. Pray and wiſh, nay ſtruggle, we may and ought, for the Deſtruction of them as Enemies; *that is, in plainer Words,* for the Deſtruction of their Enmity. But neither theſe Words of DAVID, nor any Paſſage in Holy-Writ, will afford us any Sanction, to wiſh the perſonal Deſtruction, or Death of Body or of Reputation, to the very worſt or moſt obnoxious of our temporal Foes. Much leſs can we procure it, unleſs where the immediate Neceſſity of Self-Preſervation urges. And that muſt be indeed immediate. For ſhould we know, that an Enemy deſigns to kill us; flee from him we may, arm ourſelves in Defence againſt him we may, apply to the Laws of our Country for Security and Juſtice we may: But we may not go in ſearch of him to prevent our Deſtruction by deſtroying him. Nay ſhould he come upon us unawares; we ought to flee from him if we can, tho' arm'd Curſelves: If we cannot flee; we may fight him, we may try to diſarm him, we may try to wound him, and

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even to disable him: But we may not by any Means aim at his Life, if we have any other Means of defeating him without Hazard of our own: Such as the pacifying him with soothing or submissive Words, coming to Composition with him, or asking Mercy or Pardon of him even on our Knees, even where we have given no Offence, even where we are Superior in Station, Art, and Force. I am very sensible that all This clashes with the Maxims of worldly Honour: But then I am full as sensible, that the Maxims of the World clash with Those of the Gospel, and therefore ought to be despised by the Disciples of that injured forgiving Lord who *was meek and humble* of Heart, who *when he was reviled did not revile*; *when he suffer'd, threaten'd not*; but bore Injuries, and forbore Revenge, *leaving us an Example that we may follow his Steps.*

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THE THANKSGIVING PSALM OF JUBILEE in the LITANY of the SAINTS.

PSALM LXIX. *The TITLE.*

To the End a Pſalm of DIVID *in Remembrance that our Lord ſaved him.*

Explanation of the TITLE.

FROM this *Title* it is plain, that the following *Pſalm* was compoſed by *David* for a *Pſalm* of Jubilee in Thankſgiving for his Deliverance from ſome imminent Danger. And This, a very great Number of Interpreters agree, was the terrible Conſpiracy of *Abſalom*'s Party. If Any ſhould object with *Bellarmin* the *ſixth Verſe* of this *Pſalm*, to prove, that it could not belong to *David*, who was a Monarch, and therefore far from being *needy and poor*; it will be eaſy to anſwer them, That Poverty and Need may affect Monarchs as well as Others under many Circumſtances. And that *David* was very ſenſible of this Calamity, during the Rebellion of his unnatural Son, is evident from *Pſalm* xxiv. 18.—2 *Kings* xv. 14. and xvii. 28, 29. The Objection therefore ſerves rather to corroborate than weaken the *Title*, and is a Confirmation of the general Opinion, that it is, in a litteral Senſe, a thankſgiving Prayer of *David*

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David for his Victory over his Rebel Subjects. In a ſpiritual Senſe it is, *To the End* of all our Hopes and virtuous Labours, CHRIST JESUS, *a Pſalm of David* and every confirm'd Penitent, *in* grateful *Remembrance that our Lord ſaved him*, by his confirming Grace, from the Conſpiracy of his own ſinful Appetites againſt his Perſeverance.

The *ARGUMENT.*

Accordingly the Church has very wiſely inſerted this *Pſalm* in the *Litany of the Saints*, that every Penitent, after having, by a devout Recital of the *Seven Penitential Pſalms*, raiſed himſelf to a true Spirit of Repentance and Love of GOD, may return the Almighty chearful Thanks for his Delivery from Sin and for his Reſtoration to the Eaſe of Conſcience and Freedom of Grace, by which he is re-inſtated in the Communion of Saints; and thus may offer up their Merits to atone for the Deficiency of his own, and to ſtrengthen his Petition for Perſeverance in Good. *David* then in a ſpiritual Senſe returns the Almighty Thanks for delivering him from the eternal Ruin his Sins had ran him into; attributing the Whole of his Safety to Him, and imploring his perſevering Grace to ſecure him from future Relapſes, as well as to forward him in Perfection. And to this effect, he calls all the Juſt to join with him in Prayer and in magnifying GOD for his great Mercy; confeſſing his own Inſufficiency to merit of himſelf what he asks. And thus ought every ſincere Penitent to do.

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